

FEBRUARY

An International Baptist Magazine

Periodical *WR*

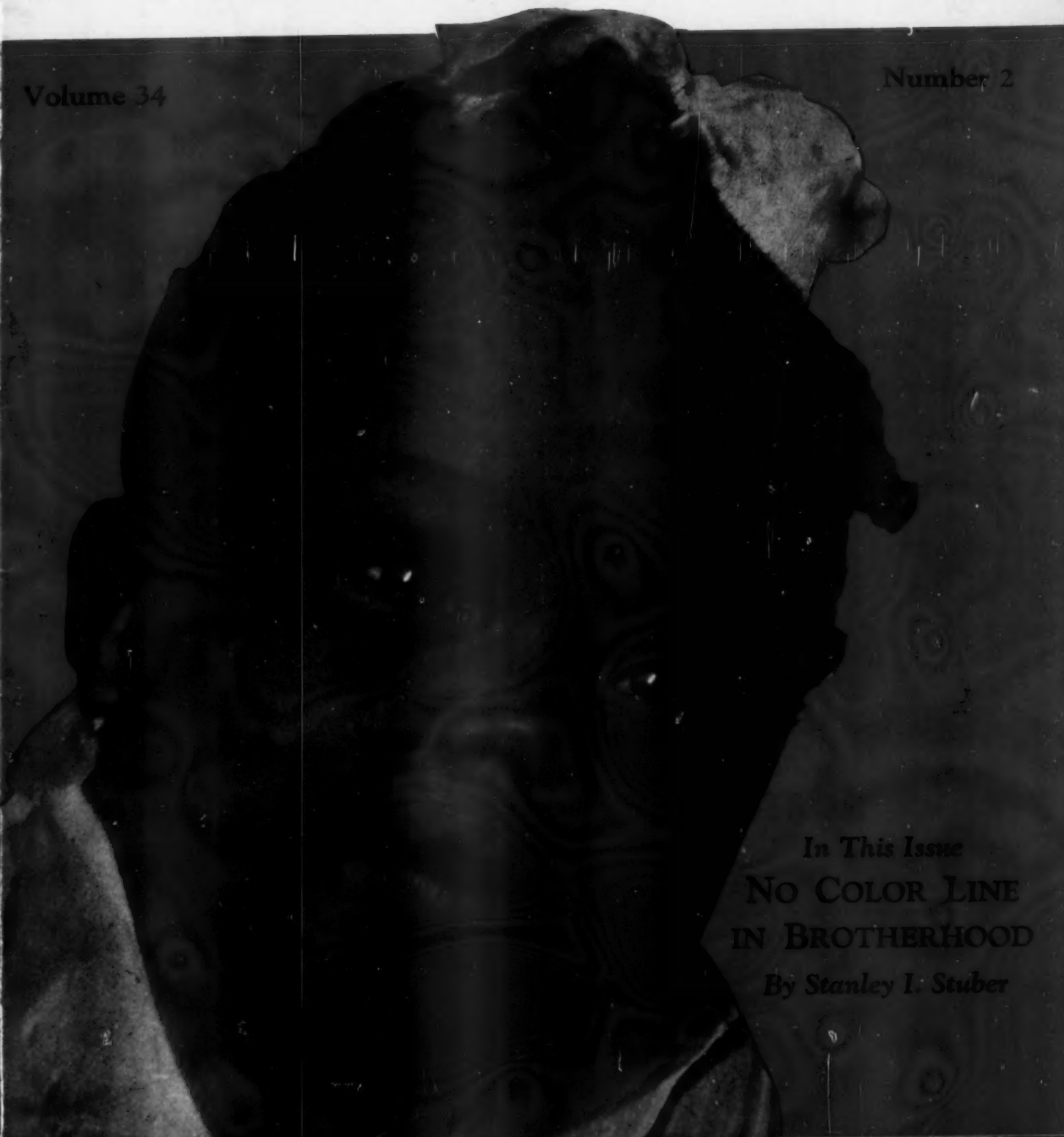
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# MISSIONS

1943

Volume 34

Number 2



*In This Issue*  
**NO COLOR LINE  
IN BROTHERHOOD**  
*By Stanley I. Stuber*



## Door Bells and Church Bells



**D**URING the first two weeks in March the door bells in many Northern Baptist homes will be rung by visitors from the church who come in the interest of the Every Member Enlistment program, to secure a pledge for the church's work at home and throughout the world.

There may be a temptation this year to plead increased taxes or war bond purchases as an excuse for not increasing the money given for the support of the church. But those who really think the matter through will realize that this is not the time to curtail the work of the Christian church. It is the time to *expand* it.

Civilization is at an important turning point. Whether or not it takes the right direction after this war depends on the relative strength of the influences shaping its course. Now, as never before, is the time for Christians to rally to their churches and give them their fullest support.

Remember that the door bells rung by the Every Member Canvassers will keep the church bells ringing too, with their message of hope for a stricken world.

*The successful outcome of the Every Member Canvass in the local church depends on an adequate period of preparation. Such preparation should be started at least three weeks in advance of Enlistment Sunday. The Enlistment is not solely a financial program but an educational one as well. It seeks to show the individual church member his relation to the whole work of the church and the denomination. A packet of Every Member Enlistment materials has been sent to all local Baptist churches. Make sure your church has received this material and that it has been placed in the proper hands.*

**NORTHERN BAPTIST CONVENTION**  
152 Madison Ave. New York, N. Y.

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## THE QUESTION BOX FEBRUARY

NOTE—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What Baptist Convention has 1700 churches?
  2. Who is the author of *Life of Niemoeller*?
  3. What will much of Europe likely be after the war?
  4. What church ministered to 759 soldiers?
  5. Who is Joseph J. Rhoads?
  6. What convention was held in July 1941?
  7. In what great struggle is God engaged?
  8. Who are not fighting for white man's supremacy?
  9. What alone can change the world?
- Be sure to read the new rules at the bottom of this column*
10. Who tried for three weeks to get space on a train?
  11. What is the "fifth freedom?"
  12. What is today all of one piece?
  13. What two books stand on the same library table?
  14. Who served for 35 years in the Garo Hills?
  15. What church has 102 members?
  16. What was founded in 1870?
  17. What committee could report only minor progress?
  18. What debate was held in Oxford in 1921?

### Rules for 1943

FOR correct answers to every question (108 questions) in all issues, January to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until July and all sent in together. In order to be eligible for a prize, both the answers and the page number on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed not later than June 30, 1943, to receive credit.

## New Question Box Rules

### Note and Observe Carefully

The prompt checking of Question Box Answers during the busy December-January subscription season has always been an almost impossible task. This year it has been particularly difficult because of shortage of extra help.

Therefore, to avoid a repetition next December, it has been decided hereafter to have the Question Box Contest

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WILLIAM B. LIPPHARD, Editor

Publication Office, 10 Ferry Street, Concord, N. H.  
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For subscription rates see page 66

Volume 34

FEBRUARY, 1943

Number 2

## In This Issue

### FEATURAL

THERE IS NO COLOR LINE IN BROTHERHOOD.....	Stanley I. Stuber	74
DO WE REALLY MEAN WHAT WE SAY?.....	Clare Booth Luce	81
HOW READ WITHOUT READING MATTER?.....	Charles S. Detweiler	84
FOREIGN MISSIONS AND GLOBAL UNITY.....	Herbert W. Hansen	88
FOREIGN MISSIONS AND ETERNAL VALUES.....	A. C. Hanna	90
TODAY'S EMERGENCY TOMORROW'S OPPORTUNITY.....	William B. Lippard	92
THE AMERICAN HERITAGE OF RELIGIOUS LIBERTY.....		104

### EDITORIAL

CRACKS IN THE WALL OF PREJUDICE.....	71
THE WORLD TODAY.....	72
HE WAS A BENEFACTOR TO THE ENTIRE HUMAN RACE.....	98
THE TRUE FOUNDATION FOR ENDURING BROTHERHOOD.....	98
IS A RELOCATION CENTER AN AMERICAN TYPE OF GHETTO?.....	99
IT BEGINS TO LOOK LIKE A GLORIOUS FISCAL YEAR.....	99
THE GREAT DELUSION.....	100
EDITORIAL COMMENT.....	100

### GENERAL

HE ACCOMPLISHED SO MUCH WITH SO LITTLE.....	Charles A. Wells	69
REMARKABLE REMARKS.....		73
FACTS AND FOLKS.....		83
NEWS FROM THE WORLD OF MISSIONS.....		96
OUT OF THE WINDOW AND IN THE FRONT DOOR.....	Leon F. Kinney	96
THE LIBRARY.....		101
TUMULT AND WAR CANNOT DESTROY IT.....	James H. Rushbrooke	105
BAPTIST MINISTRY TO MEN IN THE ARMY AND NAVY.....	M. E. Bratcher	106
THE TANGLED WEB OF THE WORLD'S RACE PROBLEM.....	Luella A. Killian	114

### DEPARTMENTAL

WOMEN OVER SEAS.....	108
TIDINGS FROM THE FIELDS.....	110
CROSS WORD PUZZLE PAGE.....	112
THE CONFERENCE TABLE.....	113
MISSIONARY EDUCATION.....	115
ROYAL AMBASSADORS.....	116
WORLD WIDE GUILD.....	117
CHILDREN'S WORLD CRUSADE.....	121
THE OPEN FORUM OF METHODS.....	123

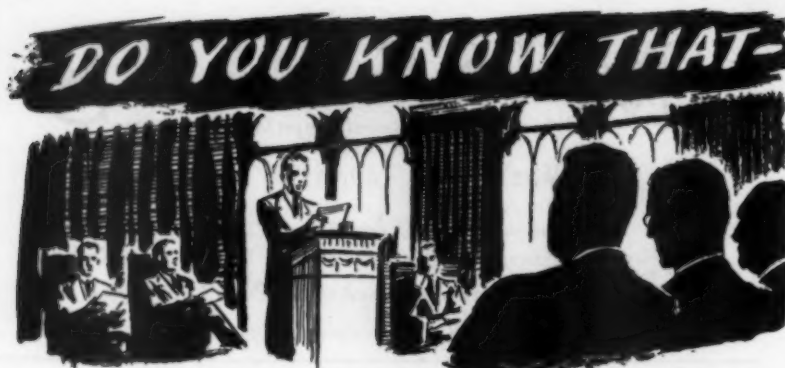
### PICTORIAL

THERE IS NO COLOR LINE IN BROTHERHOOD.....	70
OTHER ILLUSTRATIONS (Listed in detail).....	128

end in June instead of in December. The new contest for 1943 will thus be only of six months' duration. All answers must be mailed not later than June 30,

1943, to be considered. Thereafter the Question Box period will extend from September through June instead of coinciding with the calendar year.





**DO YOU KNOW THAT-**  
THE FIRST ANGLO-AMERICAN COLLEGE DEBATE IN HISTORY WAS HELD IN 1921 BETWEEN BATES, A BAPTIST COLLEGE IN MAINE, AND OXFORD, AT OXFORD, ENGLAND



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## A Grand Conclusion To a Glorious Year

December was a heavy subscription month. The total again crossed the 5,000 mark, with 5,625 recorded subscriptions as compared with 5,455 for December, 1941, a net gain of 170 for the month. Moreover, all 12 months in the year 1942 registered gains. December was thus a grand conclusion to a glorious subscription year.

Each of the past ten years, 1933 to 1942 inclusive, has registered a

net subscription gain. MISSIONS has now recovered practically all the losses incurred during the depression. The upward trend started in the spring of 1933. The score now stands at 110 months of gain and only 6 months of loss.

MISSIONS is now mailed to approximately 38,000 subscribers, and the printing run has increased to 40,500 copies monthly. The excess provides for bulk orders and circulation promotion purposes.

To all who had a part in this gratifying trend—pastors, Club

Managers, subscribers and friends of the magazine—MISSIONS again expresses hearty thanks. To them the credit is due. MISSIONS has no promotion staff and its budget permits no high pressure circulation campaigns. It depends solely on the effective loyalty of its splendid corps of more than 3,000 Club Managers in the churches, and on the continued good will and co-operation of its subscribers.

With that assured, the new year 1943 can be another year of subscription gain and of increased magazine popularity and service.

## WHO'S WHO

### In This Issue

Alice W. S. Brimson is Executive Secretary of the Woman's American Baptist Home Mission Society.

Charles S. Detweiler is the Home Mission Society's Secretary for work in Latin America.

Isabelle M. Gates is missionary of the Christian Friendliness Woman's Home Mission Society, assigned to Oregon.

A. C. Hanna, until his death on February 9, 1942, was a missionary in Burma.

Herbert W. Hansen is pastor of the Community Baptist Church, Scarsdale, N. Y.

Coe Hayne is Publicity Secretary of the Home Mission Society.

L. F. Kenney is pastor of the People's Baptist Church, Cranston, R. I.

Luella Killian is the wife of former Colporter Secretary J. C. Killian.

Clare Boothe Luce is the wife of the publisher of *Time*, *Life* and *Fortune*

## Instructions to Subscribers

### SUBSCRIPTION PRICE

	United States	Canada	Foreign
Single Copies . . . . .	\$1.25	\$1.50	\$1.60
In Clubs (5 or more)	1.00	1.25	1.45

Remit by Money Order or Draft. Make all Checks, Postal or Express Orders payable simply to MISSIONS.

Bills, coins, stamps are sent at sender's risk.

When you receive notice that your subscription has expired, renew it at once, if you have not already done so. Use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.



magazines, and was recently elected congressman from Connecticut.

Stanley I. Stuber is Publicity Secretary of the Council on Finance and Promotion.

## If Your Copy Arrives **LATE!**

• Like all other periodicals, **MISSIONS** is feeling the effects of the war. There is delay in printing the magazine due to shortage of wire stitching of pages and shortage of man power caused by the draft. There are delays in post office deliveries due to war time congestion in the mails. The subscription office in New York works over time because of scarcity of temporary help. These and other conditions brought on by the war account for the lateness in the arrival of recent issues. **MISSIONS** is sure that its friends and subscribers will understand and that they will also have sympathy and patience. Everything possible is being done, but in spite of that some copies will be certain to arrive late. Blame it on the war!

## LETTERS

### From the Editor's Mail Bag

I am one of many Baptists who disagree with your editorial policy. When I read your editorials I usually see red. However, I do want to congratulate you on the December issue. Your

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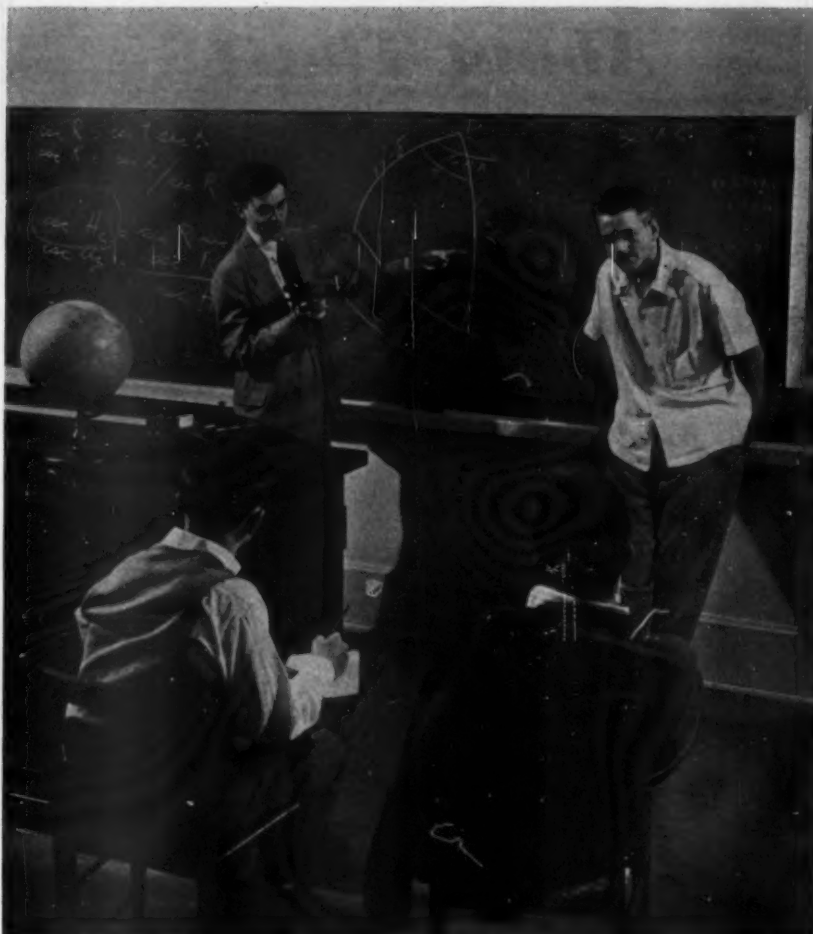
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AND TO RECEIVE"

Jesse R. Wilson — Home Secretary

AMERICAN BAPTIST FOREIGN MISSION SOCIETY  
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**Denison University, Granville, Ohio**

own article was very interesting and most timely and free from your usual "dirty digs." The article by my dear friend, Dr. J. H. Telford, was very helpful, and I was happy over the good things you had to say about the First Baptist Church in San Diego, where Dr. John Bunyan Smith is pastor. Evangelistic and fundamentalist churches are often accused of being long on preaching and short on social service. My guess is that the liberal churches talk most about social service but the conservative churches actually

do more of it.—Rev. H. P. Sconce, Roseburg, Ore.

May I congratulate you on the fine articles in recent issues of **MISSIONS**. I was particularly impressed with the article on the Japanese Camps, and I was rather pleased with "The Continental Service of Northern Baptists" in the December issue, with the exception of that part related to San Diego. The Christian Service Center there is under the supervision of the San Diego Baptist City Mission Soci-

## "What Do You Know About That?"

A GIRL STUDENT AND A TEACHER  
FROM PENNSYLVANIA



A GIRL STUDENT from Pennsylvania and a college teacher from the same state are visiting in a student's dormitory room in the Women's Residence Hall at Franklin College.

They are enjoying one of the many "chit chats" (*they call them "bull sessions" in the men's dormitory*) that take place nightly and sometimes daily as well, wherever women meet. The girl is charming and the room looks pleasant.

They enjoy the Hall and the college life together. And so would you if you came to Franklin College.

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WILLIAM GEAR SPENCER, LL.D., FRANKLIN, INDIANA

# FRANKLIN COLLEGE

### THE WHOLE COMMUNITY WAS STIMULATED

Typical of many letters regarding these conferences is the following from Carbondale, Illinois.



He draws as he speaks

"The Conferences on Christ and World Need conducted by Mr. Wells in our city stirred our community as it has seldom been stirred before. Large crowds of business people, college students and a host of average citizens attended each program." — Rev. Alfred C. Davis, President Ministerial Union, Carbondale, Illinois.

The Charles A. Wells Conferences on  
**CHRIST AND WORLD NEED**

152 Madison Avenue, New York City

Further information on request. All engagements must be planned well in advance

ety, and not under the First Baptist Church as your article would lead one to believe. It is a cooperative movement by our Baptist Churches in San Diego. The First Baptist Church gives us the use of its Lower Temple to carry on this work and Mr. Harold Alexander and his wife, Helen, are responsible to the City Mission Society. Young people as well as older folks of our different Baptist Churches take turns in acting as hosts and hostesses. Between November 16th and December 15th a total of 3,154 passed through this Service Center. As Executive Secretary of the City Mission Society, I am jealous of this work and I want to see credit given to all our churches who are contributing their time and money. Through this Center thousands of our Baptist soldiers from the North and the South as well as of other denominations are being touched. The unsaved are finding the Lord. Hundreds of New Testaments are being given out and a Christian oasis is being offered in the midst of a wicked city. God is blessing the work in a wonderful way.—Rev. R. C. Fleisher, San Diego, Calif.

My personal thanks to you for the excellent articles in recent issues of MISSIONS on your tour across the continent. The entire denomination is indebted to you for these pen-pictures of actual scenes and the first-hand information. I am especially impressed with your unbiased presentation of

conditions as you saw them and the manner in which you have used these tragic situations to challenge Baptists to meet the overwhelming needs of the present world conditions. More power to your pen.—*Rev. T. J. Parsons, Indianapolis, Ind.*

May I make a confession to the Editor? When the war disrupted so much of our foreign mission work in Asia I began to wonder how MISSIONS could get material to continue publication. I have been amply reassured by the contents of the last three issues.—*Mrs. R. H. Burke, Castleford, Idaho.*

You are giving us an A-1 magazine. I always read your editorials whatever else I miss. They are thoughtful and pertinent and original. Yet I wonder if you help the relations between Northern and Southern Baptists by criticizing the latter for not joining the World Council of Churches, Federal Council, and other interdenominational organizations. I wish they would, but perhaps they are right. Only time will tell. At any rate, they have some things that we Northerners do not have.—*Rev. Harry W. Munger, Fabrica, Philippine Islands.*

Congratulations on a grand magazine. Each issue is truly great. Such a fine magazine should have a more prominent place in our local church. We have a standing offer in our church to pay one-half the subscription price if the subscriber will pay the other half. This offer is open to any regular attendant of our church. Our church feels that this plan is a most efficient way to keep our people informed about the work we are doing through our missionary program. As a result our share in the Baptist Unified Budget for this next year will be just double what it was four years ago.—*Rev. Orville K. Mollquist, Cheshire, Mass.*

### The Front Cover

The front cover picture is reproduced by courtesy of Crown Fotos and the missionary magazine *Forth*, of the Protestant Episcopal National Council.

## He Did So Much With So Little

CARTOON NUMBER 96 BY CHARLES A. WELLS



**A**MID the feverish confusion of our time when billions of dollars are being spent and millions of American youth are being sent to the ends of the earth, the American people pause for a day in this month of February in grateful remembrance of the Father of their country who did so much with so little.

During that terrible winter at Valley Forge there was hardly a statesman in the world who gave George Washington more than one chance in a hundred of success. But he found that chance.

He sought it not in a whirlwind of seemingly infinite material and financial resources. He looked for it not in a plenitude of immense physical and human reserves. He found it in cold, hunger, misery, exhausted man power, depleted supplies, so that he was compelled to fall back on that one chance for success that comes only from a calm, sincere, determined seeking of divine purpose.

To shout and proclaim that God is on our side in this titanic, global conflict is not what is meant here. Hitler does that for his program of conquest. So did the Kaiser before him with his philosophy of "*Gott mit uns!*" What counts is whether we are on God's side.

It is whether or not we seek God's purpose in individual and national crises that determines the issue.—**CHARLES A. WELLS.**





## THERE IS NO COLOR LINE IN BROTHERHOOD

**TOP:** The ceramic frieze at the base of the memorial tower of the Belgian Friendship Building that was transported from the World's Fair in New York and reerected on the campus of Virginia's Union University at Richmond, Va. It depicts life in Belgian Congo.

**LEFT:** The tower of the Belgian Friendship Building as it now appears on the campus at Richmond.

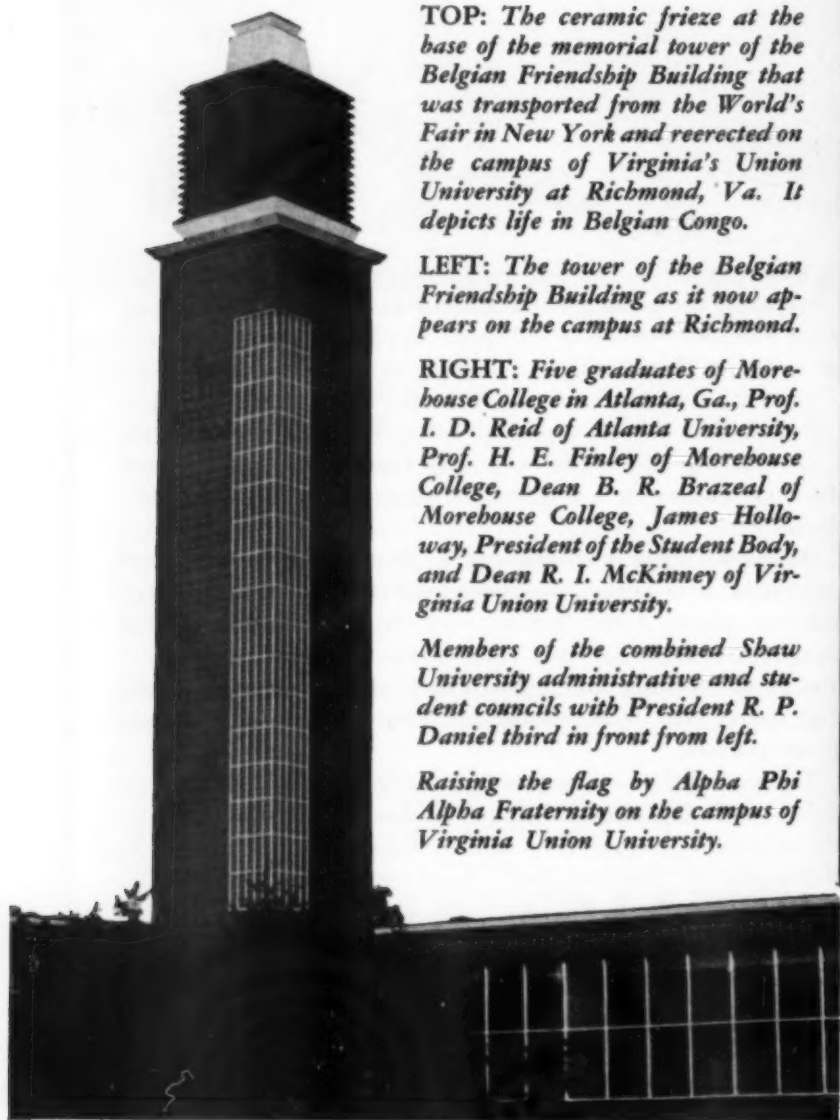
**RIGHT:** Five graduates of Morehouse College in Atlanta, Ga., Prof. I. D. Reid of Atlanta University, Prof. H. E. Finley of Morehouse College, Dean B. R. Brazeal of Morehouse College, James Holloway, President of the Student Body, and Dean R. I. McKinney of Virginia Union University.

Members of the combined Shaw University administrative and student councils with President R. P. Daniel third in front from left.

Raising the flag by Alpha Phi Alpha Fraternity on the campus of Virginia Union University.



► See article, "There is No Color Line in Brotherhood," by Stanley I. Stuber, pages 74-81.



# MISSIONS

VOL. 34. NO. 2



FEBRUARY, 1943

## Cracks in the Wall of Prejudice

**W**HEN Marian Anderson, world famed Negro contralto, on January 7th sang in Washington's D.A.R. Constitution Hall for the benefit of China Relief, the applause of the vast, mixed, and unsegregated audience was more than a tribute to her singing. It marked a milestone in American race relations. Less than three years ago (*See MISSIONS, April, 1939, page 201*), the D.A.R. had refused her their auditorium. So her concert of 1939 was staged outdoors. Like a huge sounding board the steps of the Lincoln Memorial sent to the ends of the earth not only her marvelous voice but also the monstrous fact of race prejudice. Although the D.A.R. disavows the January concert as "a precedent for future engagements," *it is a precedent*, a crack in the wall of prejudice. A wall once cracked will never again be as strong.

This is only one of many recent evidences of larger white recognition of black merit and ability. Dr. George W. Carver of Tuskegee Institute, son of slave parents, was voted "man of the year in Southern Agriculture," an honor annually awarded for "outstanding contribution to agricultural prosperity." A 41-year-old New York Negro lawyer was appointed Justice at a salary of \$12,000. Another Negro was appointed to the Housing Authority. In an examination of 1,694 applicants for 1,043 vacancies in New York's Police Department, highest ranking was a Negro with a rating of 93.66! Moreover, a Negro topped the 1942 list of 249 citations for meritorious police duty. A 26-year-old Negro conducted Toscanini's famous New York Philharmonic Symphony Orchestra of white musicians. In Los Angeles a new Liberty freighter of

10,000 tons, launched and christened by the wife of a Negro, was named Booker T. Washington and today, with a crew of white and black, sails the seven seas commanded by a Negro captain. At Yale University a Negro girl won first prize in the annual competition of younger American poets. The mural paintings in Washington's new federal building of Deeds and Records will depict the Negro's contribution to American life. Although officially opened by ceremony, the new Alaskan Highway was actually opened by a "bulldozer" driven by a Negro soldier.

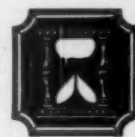
Such overwhelming evidence of Negro capacity and equality sadly accentuates the one cause of race discrimination over which he has no control. As published in *The New Republic*, poignantly a young Negro student expresses it:

If you discriminate against me because I am uncouth, I can become mannerly. If you ostracize me because I am unclean, I can cleanse myself. If you segregate me because I am ignorant, I can become educated. *But if you discriminate against me because of my color, I can do nothing. God gave me my color.* I have no possible protection against race prejudice but to take refuge in cynicism, bitterness, hatred, and despair. Think on these things.

The Christian church needs to think on these things as February again brings Race Relations Sunday. (*See page 100.*) To save the Negro from "cynicism, bitterness, hatred, and despair," the church must change white race attitude from prejudice to brotherhood, from discrimination to recognition, from false white superiority to accepted black equality. "Of one blood," says the New Testament. Christianity cannot be genuine nor can the church be Christian until the full implications of that are accepted.



# The World Today



Current Events of Missionary Interest



*The Men's Ward in a Narcotic Hospital in Shanghai. All are victims of the opium curse*

Times World Wide Photo

## **The Vast Spread of Opium in Japan's New Order in Asia**

IT becomes increasingly evident that when foreign missionaries return to service in Asia in the areas now occupied by Japan, one of the greatest obstacles to their ministry will be the solidly entrenched opium traffic. For years prior to the Japanese invasion of China the Chinese government had been making strenuous and successful efforts in suppressing the use of opium. Today an alarmingly demoralizing expansion in the traffic, deliberately encouraged and promoted by Japanese to weaken Chinese resistance, is taking place. In a lengthy wireless report to *The New York Times* from Chungking, Mr. Harrison Forman makes statements that should cause profound dismay. Last year 1,271,000 kilograms of opium were produced in Manchuria and 13,000,000 out of its 30,000,000 inhabitants have become opium addicts, as a result of Japanese policy of enforced planting of poppy, openly encouraged opium smoking, and complete cessation of the Chinese government's suppression program. According to Mr. Forman there are 500 opium dens in Peiping, 130 in Tsinan, 100 in Tientsin, while 100 opium factories operate on a 24-hour daily schedule. In North China many of the leading cities are filled with opium dens. One-third of the population of Nanking are opium

addicts patronizing dens with an estimated revenue of \$3,000,000 (Chinese currency) monthly. Shanghai is reported to have 70 opium dens. In Central China a large area has been marked for poppy growing and in South China a distributing center has been established in Canton where a Japanese syndicate controls sales. Latest evidence of the expansion of this traffic under Japanese sponsorship is the report in *Zion's Herald* (Methodist paper) that Japan has abolished the tax on opium smoking in Burma. This is apparently the first stage in the process of weakening Burmese resistance to Japanese domination. When the missionary returns to Burma and to occupied China he will find millions of people in a bondage that will endure long after the restoration of their freedom from Japanese conquest.

## **The Gift of Negro Lynchings to the Enemies of America**

ACCORDING to the records compiled annually by Tuskegee Institute, five Negroes were lynched in the United States last year. One of the Negroes was dragged through the streets behind a speeding automobile and hanged from a cotton gin winch. Another was dragged behind an automobile and then burned to death. Three lynchings occurred in Mississippi, and within a period of five days. Two victims were 14-year-old boys whom the white mob



hanged from a bridge. "These lynchings served the Axis cause more brilliantly than could have any squad of saboteurs landed from a submarine," said an editorial in *The New Republic*. "Nothing damages America so much in relations with Brazil, China and India as the lynchings of Negroes," declared a telegram to President Roosevelt from the National Association for the Advancement of Colored People. "The lynching mobs gave important aid to Japan in the task of holding the millions of colored peoples in the Far East." All three of the Mississippi victims were already in prison awaiting "due process of law" as guaranteed by the Constitution. "As the news of these lynchings goes around the world," said *The New York Times*, "our cause will suffer. In the eyes of unfriendly foreigners the United States must stand condemned as not practicing what our spokesmen preach." In similar vein *The Commonweal* (Roman Catholic paper) commented, "The lynching of Negroes because they are Negroes is a gift to our enemies of a weapon far more deadly than flying fortresses or aircraft carriers or secret explosives." Whenever a Negro is lynched in the United States "the Chinese newspapers in China print it in large space," wrote Chinese newspaper columnist Liu Ciang-Mo in *The Pittsburgh Courier*.

Fortunately the year's record is not altogether damnable. There might have been 17 additional lynchings had not officers of the law prevented. Thus four white men and 13 Negroes were saved from the horrible death suffered by the five who were lynched.

Of course most Americans will complacently feel that they themselves are not guilty of this hideous crime of mob murder because it is invariably perpetrated by a mob in which they are sure they would

have no part. Such complacency is rudely shattered by a pointed comment in *The Buffalo Daily News*, "Do lynchings horrify you? Well, class hatred and race prejudice is the lynching spirit, lacking only an opportunity and a rope."

### ***If Christianity and Democracy Fail, Where Can They Put Their Trust?***

ON a placard in the hotel lobby in Cleveland during the sessions of the Federal Council of Churches appeared these significant and appealing words:

WE WERE BORN AMERICAN. WE THINK AMERICAN. WE ACT AMERICAN. WE ARE AMERICAN CITIZENS. *Yet you call us Japs.* YOU TAUGHT US GOD'S LOVE AND THE BROTHERHOOD OF MAN. AND NOW YOU DENY US BROTHERHOOD AND THE RIGHTS OF CITIZENSHIP. IF CHRISTIANITY AND DEMOCRACY FAIL US NOW — WHERE CAN WE PLACE OUR TRUST?

That trust in American democracy has not completely vanished from the ten Relocation Centers, was evidenced during a riot staged by a small minority of older Japanese aliens at the Manzanar Center in California. When a mob of pro-Japan sympathizers attempted to seize the American flag, a troop of Japanese American Boy Scouts hurriedly surrounded the flag pole. Armed only with baseball bats and stones they defied the whole mob. *The flag was not torn down!* In the minds of many white Americans who allow their anti-Japanese prejudice to determine their convictions, the Manzanar riot furnished full justification of the government policy of Japanese evacuation. In the minds of other white Americans who apply to convictions the standard of justice, Boy Scout loyalty proved the opposite.

## ***Remarkable Remarks***

HEARD OR REPORTED HERE AND THERE

(In this issue with special reference to Race Relations)

HERETOFORE THE WHITE MAN has been dominant. Now he discovers that he is outnumbered by the colored races and is himself a minority. He had better quickly decide to join the human race. Soon it will be too late.—*Herbert Agar*, quoted by George L. Scott.

THE MILLIONS OF COLORED SOLDIERS who fight by our side are not fighting for the white man's supremacy anywhere.—*Mrs. Clare Booth Luce*.

IF AMERICA IS TO SPEAK with effect when the day for rebuilding mankind in peace arrives, now is the hour to end the whole shameful mass of discrimina-

tions that can be summed up as "Jim-Crowism."—*President Henry Sloane Coffin*.

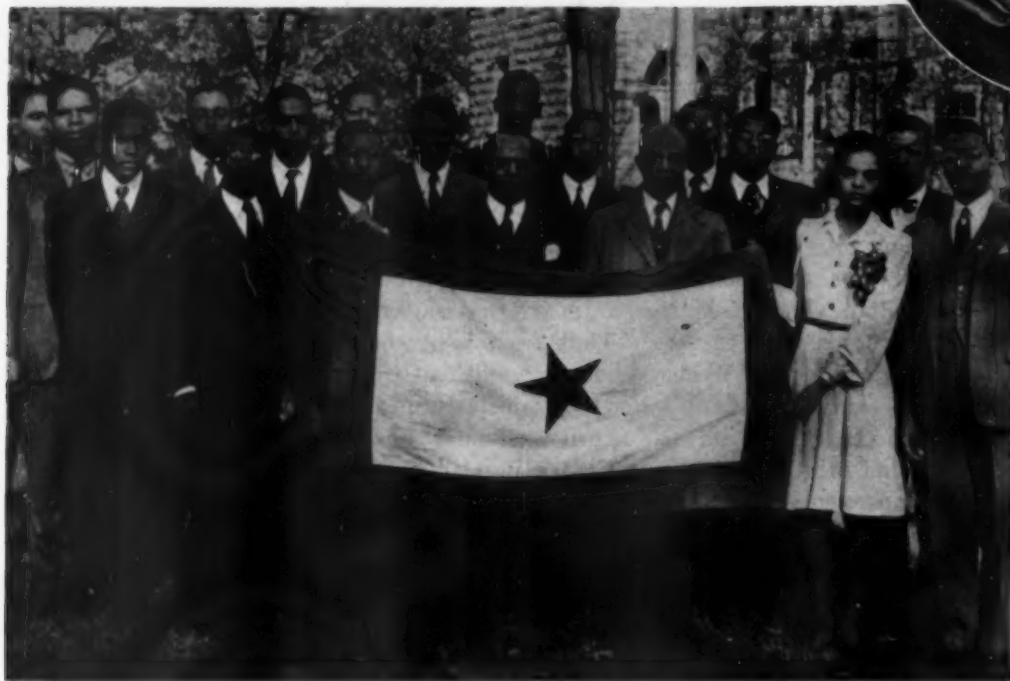
THE NEGRO PROBLEM is not an imported problem. It is American made.—*Rabbi Hillel Silver*.

THE NEGRO PROBLEM is the supreme test of American democracy.—*A. Philip Randolph*.

ANY PERSON WHO STIRS UP RACE HATRED in the middle of a war, in which race hatreds are a principal psychological weapon in the armaments of our enemies, is guilty of sabotage.—*Dorothy Thompson*.

# There Is No Color Line in Brotherhood

By STANLEY I. STUBER



*Alpha Phi Akpha Fraternity and the sweetheart of Gamma Chapter with President J. M. Ellison and Vice President J. W. Barco and the Service Flag at Virginia Union University. IN THE CIRCLE: Students making the Service Flag at Bishop College*

*Standing in the aisles of crowded trains, sleeping in station waiting rooms because hotels are full, long waits for delayed buses, and many other inconveniences on a 5,000-mile journey of war-time travel in America are amply compensated for in a visit to Baptist colleges for Negroes, where interracial cooperation is proving that there is no color line in brotherhood*

STANDING all the way from Washington, D. C., to Richmond, Va., on the rear platform of a crowded railroad coach arriving at 6:30 A.M., is merely one of the joys of wartime travel in the South. In order to take the 5,000-mile trip described in this article, it was necessary to travel under the most crowded conditions imaginable. Trains were usually two and three hours late. Buses were off schedule because of the 35-mile national speed law. Hotels were usually filled to capacity. All were giving Service Men the right of way, which is entirely proper.

This article is in no sense a complete report on

our Negro schools.\* It is merely a travelog giving impressions of brief visits. This trip, even under the most difficult circumstances, opened my eyes to the actual accomplishments and the vast possibilities of these schools. Here I found brotherhood in action; a brotherhood which knows no color line. So the purpose of the narrative is to

\* Those who would like detailed information regarding educational standards, courses, fees and the like, should write directly to each school or college for catalogues and literature. Other information will be supplied by Dr. Donald Faulkner, Baptist Board of Education, 152 Madison Ave., New York, N. Y., or Dr. Noble Y. Beall, Secretary for Negro Education, 315 Red Rock Bldg., Atlanta, Ga.

share with the readers of MISSIONS something of the lasting impressions which students, faculties and the progressive educational programs made upon me.

My first visit was to Virginia Union University, Richmond, Va. Having stood up on the

**RIGHT:** *Freshmen in the laboratory of applied arts at Spelman College*

**BELOW:** *Miss Shaw University (center) and her eight attendants at the annual ceremony when the most popular girl student is so honored*



*Defense training at Florida Normal and Industrial School in St. Augustine, Fla.*

train all night and because no hotel room was available, owing to a large medical convention, I was hardly in perfect condition or mood to take full advantage of this splendid Negro school. Fortunately I found in Dean Thomas H. Henderson a congenial host and a real compensation for my former inconveniences. Before the daily chapel service I was given an opportunity to walk about the campus. I wanted to visit the Belgium Building of World's Fair fame, re-erected on this campus. (See MISSIONS, Febru-





FROM TOP TO BOTTOM: Sign at entrance to campus of Shaw University. Unfinished buildings at Florida Normal and Industrial School awaiting funds. Coming from the chapel at Benedict College where they have just heard Mr. Stuber's chapel address. Sign at entrance to campus of Bishop College

ary, 1941, pages 80-82.) I soon realized that it could not be missed. Its beautiful black tower stood out majestically and bravely against the horizon. (See picture on page 70.) This building, now partially used as a library, is a center of attraction and has brought the university much favorable publicity. Dr. Jan A. Goris, Belgian Vice Consul, at the ground-breaking ceremony in the spring of 1941, delivered a statement from the Belgian people. Mrs. Franklin D. Roosevelt sent the following telegram: "*As you break ground to permit the re-erection of the Belgian Friendship Building at Virginia Union University, I express the hope that this gift will be the means of providing Negro youth with ever increasing educational and cultural facilities.*"

My visit here happened to occur on Armistice Day. From the significant reminder of occupied Belgium and the struggle for liberty I went to a chapel service that was as realistic as is the war itself. A devotional service was led by Ernest T. Jones, Y.M.C.A. student leader. He offered one of the most impressive prayers I have ever heard, praying that world peace, a federation of nations, and human brotherhood might be realized through the spirit of Christ. Then a group of four faculty members, with Dean Henderson as chairman, conducted a panel on the theme, "The Possibility of An Enduring Peace." The whole student body was present. Good use was made of an amplifying system so that no one lost a single word of the lively discussion. Space does not permit even a summary of the arguments presented, which were as keen and as penetrating as can be found today on any college campus. The discussion concerning the status of India and China, as well as our own color problem, and the social and economic issues involved, was intensely gripping. Those Negro teachers were not merely talking. They meant business! And the frequent applause as well as the questions from the floor, indicated that they had the support of the students. Brotherhood still has a long, hard road to travel in cutting through personal prejudice and national imperialism before it can become a reality. Such was the conclusion of this interesting chapel hour.

In an informing interview with Vice President John William Barco, it was reported that the present wartime enrollment is 577, with only

185 boys left. This is about 50 less than last year. A men's dormitory has been put in service housing the extra girls. More men will likely be taken by the new draft of 18-year-old students. But a continual process of improvement of buildings, in educational standards, in the theological department, is taking place. As Dr. Theodore F. Adams, pastor of the First Baptist Church, Richmond, Va., president of the Board of Trustees, pointed out, Virginia Union has graduated some of the most successful Negro ministers in America. It is getting good publicity and deserves all that it gets. No little credit for this is due the new "prexy," Dr. J. Malcus Ellison, the University's first Negro president.

The trip to Raleigh, N. C., on a slow, local train was dull and uneventful. Shaw University, however, with its spacious campus just off the city square, and directly opposite the City Auditorium, was delightful. My first impressions were gained in the attractively furnished office of President Robert P. Daniel and they were all good ones, quite typical of the whole university and its progressive character. Dr. Daniel's training in psychology has made itself felt in student counselors for men and women, and in classes on mental hygiene. As I went from the new practice home in the department of domestic science, given partly by the Woman's American Baptist Home Mission Society, to the nursery, to the class on psychology where I was invited to speak, to some of the reconditioned buildings, I could sense the influence and constructive leadership of President Daniel. Shaw University takes its religion seriously. Its Department of Missionary Education reaches out in many practical ways into a wide community area. The Negro Baptist State Convention has its headquarters on the campus. My visit to the headquarters building gave me some idea of how extensive the work of this Convention really is, covering 1,700 churches, 1,500 pastors and 275,000 Negro Baptists.

The Board of Trustees of Shaw has President Albert W. Beaven of the Colgate-Rochester Divinity School as its chairman. The Governor of North Carolina is an active member. Shaw made such good use of a fund given a few years ago that another gift of \$45,000 has just been granted the university. *The Union Reformer*

**FROM TOP TO BOTTOM:** *President J. J. Rhoads of Bishop College and his competent secretary. President J. J. Starks in his office at Benedict College. On sale in the Mather School "store". President W. H. Gray of Florida Normal and Industrial School chatting with an alumnus in the Army*



notes that "the \$45,000 gift of the General Education Board (founded by the late John D. Rockefeller) is a direct result of the judicious and economical spending of approximately \$125,000 raised by Shaw University under the direction of President Robert P. Daniel for the already completed alteration and renovation of fine Shaw University buildings." I saw the remarkable results and can well understand the action of the General Education Board.

Benedict College, at Columbus, S. C., is headed by President J. J. Starks, a most cordial gentleman, who has been president of the school for the past thirteen years. It was founded in 1870 "to train preachers and religious leaders." The first student was a 70-year-old preacher. The first building was the former home of a slave master. Today the college has courses leading to liberal arts degrees and a department of theology. The war has taken many of the men students here, but the girls have doubled in at-

tendance, making the enrollment about 500, a few more than a year ago. At the present time Benedict is trying to raise \$100,000 in order to match a conditional gift of \$100,000 from the General Education Board. Thus far \$10,000 has been given. The local campaign has not yet been conducted, and President Starks expects generous gifts both from Negro and white churches. The college is, however, in need of building repairs amounting to around \$50,000, a dormitory for preachers, and a fund for 25 scholarships for the theological department.

One of the lasting impressions of Benedict was the singing by the students at the chapel service, where I gave the chapel address. They sang "We Want To Be Soldiers of the Cross," and "Lord, I Want To Be a Christian." Later the college glee club sang several spirituals for me outside on the steps. I shall never forget the inspiration which came from the singing of "Give Me That Old Time Religion." It created a feeling of evangelistic fervor which warmed the heart.

A beautiful ride to Beaufort, S. C., took me to Mather School. I arrived just at sunset and had an opportunity to see the bay in all its glory. I had never realized before that Mather had such a lovely location, right on the edge of this bay which leads out to the ocean. More surprises came when I reviewed the work of the school, from Judd Hall, the fine new dormitory, to the store, where clothes, shoes, hats and other wearing apparel shipped by Northern Baptists in barrels are sold to Negroes at a small profit.

Mather has 135 students, an increase over last year; but at least 150 could be accommodated if the necessary beds could be secured. Miss Louise Voth, the new principal of the school, and a most charming person, is anxious to begin more craftwork, manual arts, practical courses, since the students who come to Mather especially need this kind of training. I asked Miss Voth about some of her other needs, and she gave me a long list which included equipment for the domestic science department (sewing machines particularly), and a whole new plumbing system.

I attended an interesting session of choir practice in the evening, called at the dormitories, looked over the store, and then went over to Miss Voth's house for a delightful reception.



*President Florence M. Read of Spelman College and Miss Marian Anderson, world famed Negro contralto, both in a genial frame of mind*





*Shaw University officers: Registrar J. Francis Price, President Robert P. Daniel, and Business Manager G. E. Jones, in the President's office whose desk must have been superbly polished to produce the amazing reflection in the photograph*

Forced to leave all too soon in order to make bus connections, I heard, as I waited for the late bus, a group of girls singing "Having a Little Talk With Jesus Makes Things All Right," in front of the hospital!

My bus did not arrive at Savannah, Ga., until 10:40 P.M., too late for evening trains. The next train for Atlanta did not leave until 7:30 in the morning. No rooms were available at any hotel. So I sat up in the station all that night. This, however, was only one of the nights which I had to sit up, in order to make connections for trains which never left on time.

Spelman and Morehouse Colleges at Atlanta, Ga., in every respect challenge the visitor with their completeness and their high quality. Here is found Negro education at its highest and at its best. I arrived in Atlanta on a Saturday evening and, after getting a room in one of the poorer hotels, I started to walk to the campus. On the city map it seemed only a short distance away. But I soon found myself in a dark, Negro slum area. I had lost my way! After wandering about for an hour in an agonizing sense of insecurity, I came, by chance, into an entirely different area, with attractive apartment houses, pleasant winding streets, and ample playgrounds. I knew that this must be the John Hope housing development. What a contrast, and what a relief! From this point I found my way, without difficulty, and I had a chance to see Spelman and

Morehouse on a Saturday evening with students headed in the direction of a social affair. The next morning it was my great privilege to talk at length with Mrs. Jane Hope Lyons, Dean of Women at Spelman College, sister of John Hope, the former and famous president of Morehouse. Later I was taken around both colleges and found them to be in excellent condition. In the afternoon Dr. Noble Y. Beall met me and we attended the service in the beautiful Sisters Chapel at Spelman.

At Spelman I discovered a larger than usual registration (406 students) and increased activity. The war has increased the tempo of the college. A campus war program has been developed with Committees on Safety, Information and Morale, Health and Physical Fitness, Prevention of Waste, and Defense Stamps and Bonds. A new department in typing has been opened. Religion is playing an important role in student activities, with an active "YW" and hall meetings, the 11-12 o'clock Sunday Quiet Hour, the Sunday afternoon Vesper Service, and a strong department of religion.

A visit through Morehouse's new administrative building, shared with Clark University and Spelman as part of the Atlanta University system, proved to me that here was a great building equal to any other administrative building on any campus in the country. Dean



*Students of Morehouse and Spelman Colleges in a scene from the play, "Shadow and Substance"*

B. R. Brazeal didn't want me to miss a thing and gave me much of his time pointing out the advantages of Morehouse. The singing of a number of spirituals by a chorus of 100 students at the Vesper Service, a most pleasant visit at President Benjamin E. Mays' lovely home, a solemn moment at John Hope's grave, and Dr. Beall's kindness in taking me about Atlanta, stand out as highlight experiences.

The train to St. Augustine, via Jacksonville, was only two and a half hours late. But getting to quaint old St. Augustine, with its peace and quiet, was worth a great deal of waiting. Just outside the city proper on an attractive old plantation I found the Florida Normal and Industrial Institute. At present it is alive with activity, with about 500 students, including those in the junior college, the defense program and the Signal Corps. The schedule of study includes courses in: carpentry, boat building, sheet metal, electricity, foundry and forging, brick and stone masonry, printing, horticulture, commercial education, hairdressing, homemaking and home economics, elementary teacher-training, as well as the usual courses leading to the Bachelor's Degree. The daily school activities aim to promote the Christian way of life and also develop competent leadership for home, school, church and community.

Two new wings to the trades buildings and a new shop for electric welding have been added to house the defense training program. The library has also been enlarged, new tennis courts constructed and the school farm is being greatly improved. President William H. Gray, Jr., as he showed me various needs for farm equipment, spoke with great enthusiasm about the \$25,000 farm improvement campaign. He stressed the fact that Florida Normal and Industrial School is anxious to live up to its name and provide students with practical training. At least 60% of the students help pay their expenses by work. The school, without any endowment and very little income from outside the state, constantly faces financial difficulties. Money is needed to complete unfinished buildings, to erect a dairy and chicken houses, and for classroom equipment. The School also is in need of a good piano, 300 folding chairs, a canning outfit. It also should have a new chapel.

The next morning I left for Baton Rouge on a train crowded to the bulging point with soldiers who were having a good time drinking and dating the girls. At Baker, about 10 miles outside of Baton Rouge, I visited Leland College, which has 291 students, a spacious 20-acre campus, and splendid teacher-training courses under the direction of its new president, J. M. Frazier, former principal of the Baton Rouge Negro High School, and a fine Christian leader. A Christian emphasis is noted at Leland as in the case of every institution I visited. Commercial studies, national defense education, courses in physics and gardening all are integrated with the over-all religious influence. Most of the students are on a work-aid basis. One of the showplaces of Leland is its new auditorium of colonial design which also includes offices for the president, registrar and bursar.

The school is clear of debt and everything is progressing splendidly. President Frazier feels that there is a general awakening, as far as Baptists of the state are concerned, in Leland. When I pressed him for certain needs, since I could not imagine a Negro college without some definite needs or problems, he did admit that they could use a new central heating system (the present individual heating plants are in "terrible" condition), cement walks connecting the buildings, and equipment for a new economics department. Since the majority of Leland graduates become teachers or preachers, one can well imagine the influence of the school in the years to come.

My last visit was at Bishop College in Marshall, Texas, where I was met by President Joseph J. Rhoads, one of the most capable and brilliant Negro leaders I have ever met. It would take an entire article to express adequately my impressions of this progressive college.

Christianity enters into every phase of this institution's life. Ways are being found constantly to express the gospel in some practical manner. Every student is required to take a course on the Old and New Testaments and opportunity is given for a daily expression of prayer in each of the dormitories. President Rhoads is proud of his Board of Trustees, composed of Negro and white members, who in their interracial fellowship at meetings have overcome all sense of race prejudice.

A trip of this kind with its visits to half a dozen different institutions, all different and yet all basically similar, leaves several distinct and memorable impressions. Perhaps the most outstanding impression is that this group of Baptist Negro schools and colleges represent in liberty and brotherhood the fundamental issue in the global war in which America is now involved. Brotherhood cannot be bought with Victory Bonds, nor is there reason to believe that liberty and brotherhood will be automatically increased in the post-war era. Brotherhood must always come the slow way, through coopera-

tion, sharing in common problems, and a realization that all men of every race are children of the same Father. And one of the best and most practical ways in which Northern Baptists can help create the world brotherhood of tomorrow is to support materially and spiritually the schools and colleges which their forefathers founded years ago for the education of Negroes in the South. My experience in visiting these institutions convinces me that Negroes will be our Christian brothers if we will only take the time to think and to act in the fellowship of a Christian brotherly spirit.



## Do We Really Mean What We Say?

*Do America's high moral preachments on freedom for all, regardless of race or color, really mean what they say?*

By CLARE BOOTHE LUCE

FOR more than ten years, the Chinese have been fighting for the preservation of their nation, and of ours. Indeed the first peoples to resist the Axis aggression were the colored peoples. The Ethiopians began the battle against Fascism way back in 1935. Since then, Chinese and Ethiopian fighters have been joined by Indians, Africans, Filipinos, Arabs and American Negroes.

Indeed, we see quite clearly that but for the long heroic resistance of millions of men who are not white—men who are brown, black and yellow—the war would have already been lost by this hour. Imagine, if you can, that tomorrow the great armies of Indians, who have already fought so valiantly under the British flag in Burma, Malaya, and Egypt, should lay down their arms; imagine that the Chinese should check out of the fight; that all the black and brown peoples of Africa and the brown peoples of the Pacific should go over to the enemy, or that our own American Negroes should decide that they had no reason to fight for our country—do you really believe that we could win the war? I seriously doubt it. Racial cooperation is the keystone of our resistance, as it must be the arch of our victory.

Now what are these colored millions of soldiers, who fight by our side, fighting for? Well, it is very easy to say what they are not fighting for. *They are not fighting for white man's supremacy anywhere.*

But we white people can and do say what we are fighting for. We have said over and over since World War II began that we are waging a war not only in

self-defense alone, but for freedom—freedom from fear, freedom from want, freedom to worship and freedom of speech, in short, the noble proposition that all men are created free and equal.

Now I hope that we all really believe this, because the Chinese, the Africans, the colored people in South America and our own colored citizens in the United States believe, or rather want to believe, that we do believe it. For if we don't believe it, if any of us has any reservations in his mind on the subjects of racial subjugation, of the white man's supremacy, after this war is over he is due for an even nastier shock than any his enemies have given to date.

For millions of people of different color from our own have participated and cooperated wholeheartedly in good faith on our side in this struggle, because they have taken our word on this precious question of freedom. They have shed their blood unstintedly for the consummation of our joint victory in that great faith. It is at the peril, not only of our souls, but of our lives, that we dare to deceive them. Therefore, it is quite proper to ask ourselves honestly and fearlessly: "Are we Americans really waging a war for the freedom of all men regardless of color?"

Perhaps most Americans sincerely believe in freedom for the Ethiopians, self-determination for the Indians and the Filipinos and for many of the other non-white peoples overseas. But however reluctantly or enthusiastically Americans proclaim that other



nations must lay down "the white man's burden," must abandon forever the now no longer practical, decent or tenable theory of "the white man's supremacy" in Africa, in Asia and the lands of the Pacific, the fact remains, unhappily, that *many whites in the United States of America have not courageously faced the same issue here at home*. For here at home we are still guilty of practicing some of the hard discriminations and perpetrating some of the same cruel oppressions against our own colored citizens for which we condemn our Axis enemies, and for which we criticize our Allies in their colonial possessions.

For instance, hardly had the smoke cleared away from Pearl Harbor when the Japanese beamed the story over Radio Tokio to our colored allies in the Far East of the lynching of a Negro by a mob of white Americans in Sikeston, Mo., in January. Let us remember this instance—one of many which preceded it—when we deplore the Nazi cult of Aryanism or, more cogently, when we condemn the British out of hand for machine-gunning insurgent Indian street mobs. None dare pluck the mote from his brother's eye who sees not the beam in his own.

Now I do not for one single second say that we treat our colored citizens or our allies treat their subjects with the same measure of obscene brutality which the Axis powers display towards those they consider their racial inferiors. The very proof of this, the shining symbol of this, is the enthusiasm and loyalty with which our colored minorities serve and die under our flags. And, here in America, our colored citizens know full well what steady strides forward in the direction of equality in all matters they have made since the Civil War. The knowledge of their slow but undeviating progress in America is the very root of their manifest loyalty and patriotism. But I do say that right here in America there is still far too great a gap between our professed ideal of a war for freedom, a people's war, a war for democracy, and the way we practice what we preach.

Facts are facts. We call upon our colored citizens to fight and die on the battlefield today for democracy, but we discriminate against them and segregate them in our armed forces, both at home and abroad. This is hardly democracy in action. And not only do we discriminate against them and segregate them in our armed forces but in the South, where most of them are stationed, they are often assaulted and treated as though they were alien troops. A few of them have been murdered, and some of them beaten up and bullied in the Southern cities where they go on their free time from Army camps. The riots at Fort Bragg, N. C., and Gurdon, Ark., and in Alexandria, La., in which at least one Negro was killed and

scores were injured, are not shining examples of how men behave in a war for democracy. They are tragic and shameful examples of how men behave who are badly bitten by the very racial prejudices, the very notions of race-masterdom which we claim to be fighting in the Nazis and Japanese.

Even abroad—in England, in Australia and in Ireland—American race prejudice has been the cause of trouble between colored and white American soldiers. An Englishman who arrived here several days ago said to me: "You know, we British find it a little hard now to take your American high moral preachments on the way we behave to the Indians after we have seen at first hand the way you behave to your own citizens who are over there fighting for you." To this, of course, there is only one answer. That answer is: "My friend, we are both wrong."

Not only in our armed forces, but in our civil life we discriminate against our colored citizens who still comprise 20 per cent of our unemployed. Yet, a survey of selected war industries revealed that out of 283,000 prospective openings more than half were barred to Negroes. Of 83,000 unskilled jobs, 35,000 were closed to them. We are seemingly content to leave a great pool of manpower in the United States untapped, simply because it is black. To be sure, discrimination against Negroes has decreased since Pearl Harbor, but not enough.

This aspect of racial discrimination in the United States is of mortal concern to every white mother and father with a son in the Army. We would have many more airplanes and ships and much more munitions if we did not blindly insist on the strange luxury of discriminating against the colored worker. Every time a colored American is denied a job we are helping Hitler and Hirohito. The greater and more rapid the production of war material, the smaller the casualty lists. Every colored worker barred from the factory will, in the end, cost the life of an American soldier. For the lack of that extra gun which some colored worker might have made, your son may tomorrow be lying dead on the battlefield. It is in this tragic way that the chickens of social prejudice will come home to roost, or rather the vultures of prejudice which are even now picking the bones of our sons on the battlefield.

Let us, for the sake of our boys' lives, as well as the sake of our own souls, cooperate at home as well as abroad with our loyal colored citizens and allies of different races. The peace we will then win will have a far better chance to endure.

Condensed from an address delivered at The New York Herald Tribune Forum and reprinted by permission of the author and of the editor of *The New York Herald Tribune*.

## FACTS AND FOLKS

**Mrs. Mattie G. Anderson**, for the past 12 years a Negro missionary at the Gleiss Memorial Christian Center in Detroit, was honored by the Woman's Union of the First Baptist Church of Detroit who named their circle for her. "It came almost like a shock. I really cried," said Mrs. Anderson when she was informed of what had been done. "It is the first time in the history of white Baptists that a society or circle has been named for a Negro woman. The Woman's Union has definitely shown the true spirit of race relations. It supports my belief that every race is becoming more conscious of its relationship to every other race—in the desire for peace, happiness, goodwill, equal opportunity, and understanding." After 26 years of devoted service among her people on the home mission field, Mrs. Anderson is now having one of her dreams fulfilled as she studies toward her degree at the Missionary Training School in Chicago.

• • •  
**Missionary F. W. Harding** who is just completing his final term of service in Assam and will soon retire at the age of 60, makes some interesting comparisons of conditions over the period of 35 years since he first began service in the Garo Hills in 1907. Then there were only 17 churches and today there are 24 with 380 branches. Membership increased from 4,532 to more than 20,000 and baptisms which in 1907 totalled only 305 last year were 1,932. Total contributions toward church support climbed from 3,783 rupees to 14,101 and for evangelism from 338 rupees to 3,408 rupees. "We thank God for the opportunity of having served Him for 35 years in these Garo Hills," wrote this veteran missionary in conclusion.

### News brevities reported from all over the world



Mrs. Mattie G. Anderson

**Nobody can accuse** the American Bible Society of failure to keep abreast of the times. Recently it shipped 200 Malagasy Testaments to a French chaplain in southeastern France for distribution among a regiment of soldiers from Madagascar who are interned in France. About 2,000 of them are Protestant. All are very homesick.

• • •  
**The Kilgore Baptist Church** in the Sand Hill section of Nebraska recently dedicated a herd of 13 heifers given by men of the church and community. Pastor J. Clyde Clark calls it "God's Herd." It is estimated that by normal increase this herd will produce 50 cattle in three years. They are to be cared for on the share-cropper plan and the income accruing to the church will be spent for three purposes, missions, current expenses of the Kilgore church, and upkeep of grounds and buildings.

Pastor Clark is the author of the article "The Sand Hill Parson of Nebraska" (*Published in MISSIONS in September, 1941, pages 404-407, and reprinted as a pamphlet*). If the hopes of the church through this new and original venture are realized it should soon cease to be a home mission supported church and become entirely self-supporting.

• • •  
**Prof. Gordon S. Jury**, former President of Judson College in Rangoon, in his long trek of 200 miles to safety from Burma to Assam was accompanied by a party of Indian coolies likewise desperately eager to get out of Burma. With them he slept sometimes in the open and too often in flea-infested native inns. The main problem was food, salt, and fresh water safe to drink. In reporting his adventures to his family in the United States he added this significant comment, "It is one thing to belong to an upper class working for coolies but quite another thing to be living on equal terms with them."

• • •  
**The holy state** of matrimony has again invaded the ranks of women missionaries and removed a competent missionary from the service of the Woman's Foreign Board. On Nov. 22, 1942, Miss Beatrice A. Pond of Burma was married to Rev. Stephen Paul Jefferson, pastor of the First Baptist Church of Framingham, Mass. Miss Pond first sailed to Burma as a missionary under the Woman's Board in 1930, assigned to the Kemmendine Girls' School in Rangoon. The need for Christian leadership in the Burmese villages strongly appealed to her, and in recent years she served at the Burman Woman's Bible School at Insein.

# How Shall They Read Without Reading Matter?

*The need for expansion in Latin America of book and pamphlet evangelism to satisfy the spiritual hunger of people who have drifted away from Roman Catholicism and have failed thus far to find adequate and abiding spiritual satisfaction elsewhere*

By CHARLES S. DETWEILER



*Exterior and interior of the Interdenominational bookstore in Buenos Aires, Argentina*

WHILE traveling on a comfortable air-conditioned train in Mexico a fellow-traveler and I engaged in conversation. He had known Mexico longer and more intimately than I.

So I asked him, "What signs of progress do you see in Mexico?"

His prompt reply was, "The increase in the number of common people whom I see everywhere reading the newspapers."

In his authoritative book on Latin America the author L. C. Schurz affirms that the Latin American republics have made remarkable progress in the field of public education, especially in rural education, and he cites as outstanding in this the achievements of Chile, Cuba, Mexico and Venezuela. For example, in Mexico the 8,000 rural primary schools established in the nineteen-twenties, grew to 21,158 in the



period from 1930 to 1938; and illiteracy in the same period decreased from 59 to 45 per cent. A new generation of literates is growing up, and the question is inevitable, What have they to read? If one looks around, he notices that the elevator boys in the hotel and those who shine our shoes on the street in their spare moments are pouring over the cheap picture stories, the so-called comics and thrillers taken from our daily papers and given titles and descriptive lines in Spanish. In addition to the daily papers, it is almost the only literature within their purchasing ability. For those who have completed a secondary education or have gone on further, there is an abundance of good literature, except in the field of religion.

Back in the early years of this country, when many of the missionary pioneers of Latin America were still alive and active, almost the only evangelical literature available in Spanish consisted of polemics against Roman Catholic doctrine. One of the most popular publications of that day was the Spanish edition of *Andrew Dunn*, a pamphlet which contained the account of the conversion of a young Irishman and of his subsequent conversations with his neighbors in

which he pointed out to them the unscriptural character of many of the doctrines in which they had been educated. At that time Ecuador had but recently declared religious liberty after centuries of obscurantism. A very zealous member of the new liberal government had gotten hold of a copy of *Andrew Dunn*, and wanting to free the people from subservience to the former state church he had used the government press to reprint an edition of some thousands of this pamphlet. But this anti-Catholic movement was purely political; there was no popular religious awakening, and consequently no general interest in matters of doctrine.

Today if one were to examine the evangelical tracts and pamphlets that are being circulated in Latin-American countries, one would find them to be Spanish translations of what are used in the United States. The principal criticism that one would make of them is that they are translations, which means that the illustrations are taken from situations and experiences in the life of citizens of the United States and Great Britain. But one must speak not only of tracts but of evangelical papers. Every country has at least one, and in some countries every



ABOVE: W. Stanley Rycroft, Secretary of the Committee on Cooperation in Latin America, and author of this year's mission study textbook, "On This Foundation," which was reviewed in October on page 506

<h1 style="text-align: center;">LA NUEVA DEMOCRACIA</h1>	
SUMARIO	EL ASPECTO DEPURADOR DEL INCENDIO Juan A. Mackay LOS FUNDAMENTOS DE LA PAZ Henry A. Wallace LA ITALIA LIBRE Y LA ITALIA ENCAJENADA Pedro de Alzola HACIA UNA FILOSOFIA DE LA CIENCIA José A. Príncipe DEPRECIACION DEL VOCABLO Carlos S. Derwiler LA FACETA FALANGISTA DEL FASCISMO Aurelio Menéndez GENERACIONES ADVERSARIAS Alejandro Sosa ODA A ROOSEVELT Ariel Madrazo EL ESPEJO DE MI TIERRA Alberto Tasso LA RELIGION ORIENTADORA DE LA CONDUCTA A. Pereira Alves LOS JARDINES BOTANICOS DE HAMBURG Edoardo Lechtalski SALVADO DE LA BOCA DEL LEON Federico J. Hargel ASUNTO DE FUEGO Y CORAZON R. Boudine Y. NOTAS BIBLIOGRAFICAS H. L. Latham
MAYO 1942 10 Centavos O. A.	



ABOVE: Dr. Alberto Rembao of Mexico, a graduate of Pomona College and the Yale Divinity School, and editor of "La Nueva Democracia." (See page 86)

LEFT: Reproduction of the front cover of the May issue.

denomination or mission has its separate organ, most of them published monthly. As one studies these one is aware that the principal of situations in the mind of the writers is not of Roman Catholic doctrines to be combatted but of religious indifference in the general public, or of unbelief in God and the Bible. One of the best tracts of recent years, and one produced by a Spanish-born evangelical, was entitled *Is Religion The Opium Of The People?* As the title indicates, it is addressed to the needs of working men exposed to Marxist propaganda.

The Christian literature situation is not the same as it was 40 years ago. The trends of popular thought now are along the lines of social and political reform. Whatever feeling there is against the Roman Catholic Church is occasioned by its opposition to liberal reform movements. The tendency of those who oppose the church is to swing away from all religion. It is against this background that Latin American evangelical literature must now be produced.

At the conclusion of the World's Sunday School Convention in Mexico City in July, 1941, a small conference on Literature for Latin America was held. Present were representatives of the evangelical churches of most of the American republics. Plans were made to meet the growing needs of this field. There was unanimity as to the different types of literature needed; an abundance of pamphlets for free distribution, addressed to the public at large, and books of present day interest for the more thoughtful people including the student classes. Then for the membership of the evangelical churches we need missionary biographies, Bible exposition and teaching. While for the pastor and for the seminary students we need translations of church histories, of theological works and commentaries—the tools of the minister.

Foremost in providing standard works in Spanish for Bible students is the American Tract Society. To them we are indebted for a *Concordance and Bible Dictionary*, for Stalker's *Life of Christ* and *Life of Paul*, and for Bunyan's *Pilgrim Progress*. There are a few denominational publishing houses which also issue books of solid worth that have come down to us from former generations. From these one may buy Calvin's *Institutes*, John Wesley's *Sermons*,

Gordon's *Ministry of the Spirit*, and E. Y. Mullins' *Christian Evidences and Axioms of Religion*. It remains for interdenominational publishing houses, especially those sponsored by the Committee on Cooperation in Latin America to specialize in religious works of interest to studious minds outside the evangelical faith.

Perhaps the publishing house that excels all others in issuing pamphlets and books at cheap prices, presenting the cause of evangelical religion to the thinking people of the Latin American world, is the one in Mexico City under the management of Professor G. Baez Camargo. Its list of titles is not long, but the books sell well. The list includes the following (all in Spanish of course): *Science and the Invisible World* by Eddington, *Has Science Discovered God?* by three distinguished scientists, *The Place of Man in the Universe* by Compton, *The Life of Kagawa* by Axling, *The Life of Oberlin* by Neff, *The Life of Niemoeller* by Baez Camargo, and *Victorious Suffering* by Rizzo, a Brazilian pastor. This list indicates the need as well as the interest of thinking men today, who cannot be induced to read books produced 50 years ago.

A few examples will indicate the possibilities of evangelism through literature, as well as the hidden hunger for spiritual food. The Committee on Cooperation in Latin America has for years been publishing a monthly magazine in Spanish called *La Nueva Democracia*, directed to the student classes. One may say without exaggeration that no magazine in Spanish is more widely quoted or has its articles more frequently reproduced. Its editor is Alberto Rembao, a Mexican evangelical, a product of the Congregational Mission, a graduate of Pomona College and of the Yale Divinity School. He has won the friendship of the leaders of liberal, which here means non-Roman Catholic, opinion in Latin America. A regular contributor is Luis Alberto Sanchez, who in the spring semester of 1942 substituted at Columbia University for the head of the Spanish Department. Another contributor is Alfonso Reyes, the foremost man of letters of Mexico. Mingled with such as these are a few of the foremost missionaries and pastors in Latin America, whose contributions are openly evangelical. On my last visit to Central America, in the daily paper of a city of

80,000 inhabitants, I saw a section headed RELIGION AND LIFE in which was an article on *The New Birth* written by a missionary in Mexico and reproduced from the pages of *La Nueva Democracia*. This magazine is of unusual cultural value to our national ministers because it is almost the only magazine in which they can feed their intellectual life in a Christian atmosphere.

Another sign of the times is the publication in a daily newspaper of Mexico City in November, 1941, that the two books which headed the list of best-sellers in Mexico were both published by our Union Publishing House of that city. They were Compton's *The Place of Man in the Universe*, and Baez Camargo's *Life of Niemoeller*. A Chilean publishing house, not under evangelical auspices, has published two evangelical books at its own risk as commercial projects and has indicated its willingness to publish more. The two books were *Lupe*, a novel of the spiritual experience of a Mexican evangelical, written by Alberto Rembao, and one of the books of John A. Mackay, formerly a missionary in Peru and now president of Princeton Theological Seminary. A third sign of the times is the rapid increase in the circulation of the Scriptures by the American Bible Society. Here are the figures for Mexico: in 1938, a total of 72,272 Bibles, Testaments, and portions; 90,606 in 1939; 189,596 in 1940; and 274,457 in 1941. This means that in four years the circulation of the Scriptures has almost quadrupled.

In the face of these signs of spiritual hunger it behooves us to provide more liberally for book

and tract evangelism. Clothbound books printed in the United States, because of the high cost of exchange, are too expensive for general circulation in Latin America. When the unit of value in many of the countries is a peso, worth only from 16 to 21 cents in American money, the common people and those of the middle class cannot afford to buy these books. If a clerk in the post office or a bookkeeper in a business house earns only 100 pesos per month, the equivalent of from 16 to 21 dollars in United States currency, he cannot possibly buy a book costing \$2.00 in New York. Our literature for the most part must be subsidized, bound in paper and printed in the countries where it is to be sold. Also the production of a steady stream of tracts must be organized—tracts for the masses, tracts for free distribution, tracts written in Latin America in the language of the common people and with illustrations taken from their life. The time has come when we must not limit ourselves to producing little leaflets and books (costing from one to five cents per copy) for enclosing in a letter. We must produce in large quantities two-page or four-page tracts to be handed out on the street to every passer-by. The time has come for the sower to go forth and sow, not limiting the seed to the good soil, but scattering it in every kind of soil. The Committee on Cooperation in Latin America has no greater task before it than to promote the production and distribution of literature for this new day of opportunity, and its funds ought to be greatly enlarged to enable it to undertake this new missionary service.

*The cathedral in Mexico City, as viewed by night across the Plaza from the Palace of the President*



*Construction on this was started in 1573 after the Spanish conquest. The edifice was finished in 1688*



# Foreign Missions and Global Unity

*A Baptist pastor looks at the world, sees its global unity and concludes that the greatest days of foreign missions lie ahead*

By HERBERT W. HANSEN

THE present crisis in the Pacific area has brought tremendous changes in foreign missions which, together with many other fine things in the world, have suffered great reverses. There is no doubt that Japan's military leadership wants to eradicate all Western influence in the Far East. Wherever Japan has moved since Pearl Harbor, into the Philippines, Burma, China, and the Dutch East Indies, Christian missionary work has been disrupted.

We need to remember that this is not the first time in Christian history that the missionary has been attacked by the more vicious elements of the population he was trying to help. Paul spoke of being "in perils by the heathen." He was beaten, stoned and imprisoned. On one occasion by faithful friends he was let down in a basket through a window, so that he could escape from the people who were after him. And we need to remember today that the Christians in our mission fields have never treated our missionaries this way. It is the still pagan elements in Oriental societies that hate Christianity.

What is the truth about the missionary situation in the far East today? Have Christian missionaries along with other American citizens been submitted to brutal treatment by the Japanese? A small proportion of them have. Many others have not. Most of them have been comparatively fairly treated. The Japanese military clique is a vicious group; but as Ambassador Grew pointed out, large numbers of Japanese civilians are bitter and heartsick over the way foreigners have been treated in territory occupied by the Japanese. Many Japanese civilians risked their lives to express their deep sorrow and to help marooned foreigners.

There have admittedly been definite set-backs to cherished Baptist missionary projects in Japan, in parts of East and South China, in the

Philippines and in Burma. Schools and hospitals have been closed. Some have been bombed. Physical equipment has been looted. Some relief and social welfare projects have been brought to a standstill. Many missionaries from Japan, East China, South China, and Burma, who could not be transferred to other fields of service, have been brought home. Others refused to come home and are now interned for the duration of the war. A few missionaries, including Dr. and Mrs. William Axling, Miss Thomasine Allen, and Mr. J. F. Gressitt are still in Japan. The last mentioned is still continuing his teaching, having permission to travel from his Tokyo residence to his mission school in Yokohama three days a week. All but two missionaries from Burma have either gone to West China or India or are in the United States. About one-third of our Northern Baptist missionaries are at home.

Many Christian schools in East China have been closed. Christian schools will not accept domination by fascist civil authority. In some places, like Shanghai, for instance, the Japanese have completely requisitioned mission property to house their troops. In the case of Shanghai University the Japanese army looted the science equipment and burned library books and classroom furniture as fuel. In other places they seem to have been more careful of American mission property.

In the Philippines according to last reports, American missionaries who are interned are getting relatively good treatment. We do not know much about what is happening, but there is reason to believe that some work is still being carried on. No missionary has as yet come back from the Philippines. It seems that the Japanese are out to try to force the United States and

Great Britain to renounce even a nominal ownership of territory in the far East. They are likely to insist that Americans in the Philippines and British in Hong Kong and Malaya cannot be brought home on repatriating ships like the *M.S. Gripsholm*, because they are presumably on American and British soil. Perhaps a desperate Japanese government is holding these missionaries, almost as hostages, in order to bargain with the United States and Britain for the acknowledged relinquishment of sovereignty over that far-eastern territory.

All the foregoing is the worst side of the missionary picture today.

Fortunately there is a much brighter side to the picture. Although anti-western propaganda is being vigorously fostered by the Japanese Army, there are plenty of Chinese and other Orientals, including some Japanese, who evaluate this propaganda with critical minds. The East knows how much good the white man has done for the yellow man through Christian missions in spiritual uplift, education, sanitation, and medicine. In the whole far-Eastern picture, the cleanest thing is the white man's mission work.

Moreover, Oriental Christians everywhere in the occupied territories seem to have had an unusually loyal sense of responsibility to missionaries. This alone shows that Christian missions have been a success and not a failure. Christianity must expect opposition from Shintoism and the militarists. What the Orient needs is more Christianity, not less. The Christian missionary went out to the Orient not to trade and not to exploit the labor or resources of that part of the world, but to give to the yellow man the blessings inherent in the Christian faith. It is the white missionaries who have been saying for a long time what Mr. Wendell L. Willkie has just begun to say about imperialism. Whatever political or commercial advantage the white man had in the Orient was frequently a handicap rather than a help in Christian missions.

Let us console ourselves with these facts. A true balance in spiritual work can never be arrived at by calculating physical losses! More than half of our mission fields today, namely, West China, Assam, Bengal-Orissa, South India and the Belgian Congo, have not been adversely

affected by this global war crisis and our work there is prospering.

It is too early for any accurate prediction as to the direction missionary effort will follow in the future. However, some general things can be said. There are going to be tremendous changes in missionary work, as there will be in all of life. The old world that we knew before the outbreak of this war is gone. Christian missions, like everything else, if they are to be significant in the years ahead, will have to be fluid enough, flexible enough, changeable enough, to be adjusted to the demands of a new world. If Christian missions have any failing, their failing is that held in common with all religious effort, which is seldom willing to change fast enough. Every intelligent Christian ought to be working and praying today to the end not that our basic Christian faith will change, for it is changeless and eternal, but that our methods will be volatile enough to meet the needs of the new day.

If there ever was an era of missionary imperialism, it is over. Less and less will the white man go to the man with a colored skin with any sort of feeling of racial superiority or prestige. All that has "gone with the wind" at Hong Kong, Singapore and Rangoon. He need make no claim for the superiority of his Christian faith for that is acknowledged wherever it is put into practice.

However, the loss of white prestige will likely have its effects on missionary work. Thus if any missionary work is to be resumed in Japan or in Japanese-controlled territory at the conclusion of this war, it will probably have to be done by Japanese Christians. A decisively defeated Japan may not tolerate American or British missionaries. Fortunately, we can depend on Japanese Christians to see to it that Christianity does not die in Japan. Thus missionary devolution is hastened by the march of events!

But even if we have to give up some fields in the future, we will be compelled to open up new work in new places. Dr. Adolph Keller says that it is very possible that after this war, much of Europe will likely be a foreign mission field for American Christianity. Something like what the Christian mission has done in the Orient will have to be done for the devastated areas and dislocated peoples Czecho-Slovakia, vast sec-

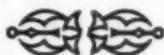
tions of Russia, and other parts of Europe. Christian life will have to be re-kindled. New hope will have to be given. Populations will have to be fed, given medical attention, and restored to normal relationships of life. Secular governments will undertake huge programs of relief and reconstruction. But upon the Christian mission enterprise, whether in Asia or in Europe, will fall a vast responsibility and opportunity to undertake a program of spiritual regeneration as the basis of whatever physical and material reconstruction may be necessary.

Against that background of tomorrow it is clear that we need to guard against one danger that threatens the whole missionary program. It has become easy for many Christians at home to feel that the continuance of foreign missions is not essential in the days that lie ahead. Some may use the argument that missionaries have been driven out of whole sections of Asia and may therefore say, "Why should they go back where they are not wanted?"

We must continue this enterprise not only because Christianity is what the world needs most. We must continue it not only because the

world needs to be saved and only the living Christ of the Christian gospel can save it. We must continue it not only because we believe Christ would have us continue it. We must continue it because the world today is all of one piece. There is no such thing any more as foreign missions in an exclusively geographical sense. The world is one. At terrible cost we are learning that we cannot have peace in the United States any more if there is war in China or Europe. The globe is a global unit. An anti-missionary, religious isolationism that is all about us, cannot live in a world where political, economic, and geographical isolationisms are forever dead. Through bitter experience we know now that if we want to have a decent United States we must have a decent Orient and a decent Europe. Jesus knew what he was talking about when he commissioned a handful of first-century Christians to go *into all the world* and teach all nations His religion.

Christianity can really prosper in one part of the world only if it prospers everywhere. A recognition of that principle will mean that the greatest days of foreign missions lie ahead.



## Foreign Missions and Eternal Values

*The basic principle in the world mission of Christianity*

NOTE.—Several weeks before his untimely death\* Mr. Hanna made a brief visit to New York and left with the Editor this statement of his convictions as to the purpose of foreign missions. Heredity had put into his veins the blood of Adoniram Judson. This statement shows the spirit of his illustrious grandparent in his own personality.—ED.

THE foreign mission enterprise is based upon the reality of eternal values. These values, spiritual in their nature, are summed up in the offer to all men of eternal life through Jesus Christ. This eternal life consists in fellowship with God, to enjoy His presence, to commune with Him, or, putting it into

By ALEXANDER C. HANNA

language more expressive than literal, to see Him face to face.

No other of the great world religions offers its adherents anything like this. Mohammedanism comes nearest to it, for Islam has at least a personal God; but the Moslem paradise is not such as should appeal to any right thinking man. Only by excessive allegorizing which no sincere thinker can allow, may the Koranic Paradise be represented as proper for attainment. Nor is the Koranic God one with whom communion would offer the surpassing joy we experience in Jesus Christ. No one can be imagined as singing, "My Allah, I love Thee; I know Thou art mine." As for the other religions, Buddhism has no god at all, and Hinduism offers too many. Confucianism does not pretend to deal with these matters. Shintoism, whether it has a god or not, which is

\* Alexander C. Hanna, grandson of Adoniram Judson and for 25 years a missionary in Burma, died in Atlantic City, N. J., on February 6, 1942. See *MISSIONS*, April, 1942, pages 224 and 243.



doubtful, is little more than a device of Japanese statecraft.

Even if these other religions could perform what they promise, they do not promise life as we mean it when we speak of eternal life in God through Jesus Christ. This eternal life is not merely a continuation of what we have here on earth; it is far beyond that, of a quality wholly different, with powers as yet hardly dreamed of. It is life such as we never experience here, life raised to a higher power, life expanded, diversified, intensified, and with a new capacity for loving and being loved.

What possible justification can we have for failing to share this wonderful, this unparalleled privilege, with others, even with those far remote whom it is most difficult for us to reach with our message? Do we believe that the unevangelized multitudes of earth, those who die without ever hearing of Christ, suffer a hopeless doom? Surely not. No one imagines that the all-loving God is less than just. He is more than just. He is merciful. Speculation upon this subject will never lighten the load of guilt upon us if we deliberately evade our duty. If we, callous and indifferent to the spiritual needs of our fellowmen, have not done our part, what does it matter to discuss how God may make up for our failure? Of course we want people saved; but do we want them saved without any help from us?

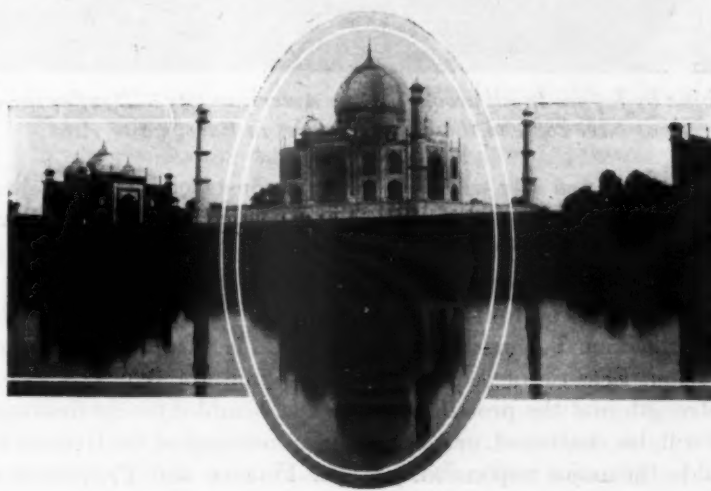
The foreign mission enterprise cannot be defined simply in terms of social uplift, medical relief, and educational progress. To countries like Japan we have sent missionaries but no medical missionaries. In many parts of China, the people themselves, before the Japanese invasion, were coming more and more to provide for their own medical needs. The same may be true some day of Africa and India. Education, which has been vigorously prosecuted by mission boards, will probably never be wholly given

up; but as governments in various mission lands assume their own responsibilities in education it will figure less in our own missionary program. Methods are conditioned by time and circumstances; but our basic purpose remains always the same.

If we take a cosmic view of it we find God engaged in a great struggle to extirpate sin from His universe. For this purpose, He is using man as a free moral agent. Through the ages sin has wrought wreck and ruin. But it must be wholly and forever extirpated. Only a free moral agent, free as no other being save God Himself is free, can help God in this mighty struggle, and can be a fellow-worker and a co-laborer with Him in this tremendous enterprise.

Men are interested in big things, great undertakings, vast in scope; mighty bridges with mile-long spans above the foaming torrents; towering buildings, tremendous as limestone cliffs; transcontinental railroads, in the perfect working of whose schedule the great steel trains thunder on without delay or hindrance; titanic expresses of the air, crossing oceans and traversing continents. Such are some of the projects in our industrial life. Far grander, because not in the realm of the material, are the ideals and purposes for which we strive in social and national relationships. But larger than all these purposes, vaster in scope, preeminent in importance for the human race, is the one great enterprise of freeing the human race from the power of sin, of bringing in the Kingdom of Jesus Christ, to the end that sin may be utterly abolished, that nowhere in God's universe shall it any more be known, but that His will everywhere shall be supreme.

Put all other enterprises together, pile all other purposes one upon another, and towering far above all in the unique grandeur of its importance, will be seen this one great project, the world mission of the Christian church.



# Today's Emergency Is Tomorrow's Opportunity

*The world's war weariness and exhaustion and what it means for Northern Baptists as envisaged at the meetings of the General Council and of the Council on Finance and Promotion in Chicago, Ill., December 15-16, 1942*

By WILLIAM B. LIPPHARD



*When war is brought to China by Japan. In all probability no American city will suffer the destruction and damage that have come to thousands of cities in Europe and Asia*

**N**OBODY knows when or how the war will end. Of only one fact can humanity be certain. The total destruction, weariness, and exhaustion will surpass anything humanity has heretofore known. At the end of the war the world will be confronted with a task of relief and reconstruction beyond all imagination and comprehension. Because of economic resources and financial strength and the probability that no American city will be destroyed or even damaged by enemy air raids, the major responsibility

for reconstruction must fall on the United States. And in that task the Northern Baptist Convention and its related agencies must assume a worthy share.

## TOMORROW'S WEARINESS AND EXHAUSTION

On this there was unanimous agreement by the large group of Baptist leaders, city, state, national, who assembled for the final session of the annual mid-year meetings of the General Council and the Council on Finance and Promotion in Chicago, December

15-16, 1942. "Some day this gigantic, global war will end," said Mr. E. H. Rhoades, Jr. "When that time comes, what we now envisage as emergency will instantly become opportunity. And we must prepare and get ready for that now." That closing session was of extraordinary interest because it reviewed the past, faced the present, and tried to peer into the future with reference to the totality of relief and reconstruction ministry that will confront Northern Baptists after the war.

Glimpses into the past were furnished by the Editor of *MISSIONS*, who told briefly the story of the denomination's relief work after the first World War in which huge supplies of clothing and food were distributed under his direction in nine different countries of Europe. Nearly 25 years had passed since the spectacular "Fill a Ship in Fellowship" project. Only a few people in the conference room were then in denominational service. So great and so many are the changes in organization and personnel over the years. Moreover, during those terrible years of post-war suffering, Northern and Southern Baptists contributed more than \$1,000,000, which was distributed in Europe by Dr. J. H. Rushbrooke, who was then Baptist Relief Commissioner.

Dr. W. O. Lewis followed the Editor in telling the story of the relief work in which he, as the Foreign Mission Society's European Representative, was engaged in Russia during the great famine when an entire area in the Ukraine, now occupied by Germany, was assigned to American Baptists for furnishing food and clothing. Dr. Lewis also renewed the reconstruction task which included the establishment of half a dozen theological training schools. Over the ensuing decades these produced most of the preachers and leaders of Baptist churches on the European continent. The second World War has disrupted all that. Seminaries in Rumania, Poland, Czechoslovakia, Latvia and Estonia have ceased to function, and a similar reconstruction task must be undertaken after the present war.

#### FROM ISOLATION TO COOPERATION

From the past the Chicago Conference turned to the present and listened to Secretary Jesse R. Wilson and Treasurer Forrest Smith of the Foreign Mission Society. They told of studies and surveys now being made by the foreign boards, and of the search for qualified men equipped with language facility and knowledge of Europe, one to serve in Europe in general and the other especially for Russia, if that country should be reopened to evangelical Christianity after the war. Nor is Asia left out of the picture when a gigantic reconstruction task must also be

undertaken. "All this must be interpreted as part of the world Christian mission of America," said Dr. Wilson. "We must change the psychology of the American people from isolation to cooperation, from national survival to world service. And this reconstruction task must be regarded primarily as a forward movement in which spiritual reconstruction must be the basis." In vigorous support of the evangelistic emphasis Dr. Earle V. Pierce said that if American churches during the past 50 years had more effectively supported Christian missions in Japan, Japanese official life would today have had a large number of Christian leaders in its personnel, and the present war would have been averted.

In the ensuing discussion fully a score of people participated. It was clear from the beginning that the task cannot be confined to Europe and Asia. Reconstruction will be quite as urgent here in North America. With 27,000,000 families uprooted and shifted about the country owing to defense work, as Dr. G. Pitt Beers pointed out, and with the close of the war these families again uprooted and with no place to go, there will emerge a social problem beyond anything America has ever experienced. And on top of that is the increasing race tension which Rev. L. B. Moseley vividly outlined. Out of this informing and inspiring evening emerged a proposal that may be historic in the impact of Northern Baptists on the post-war world. Proposed by Dr. Earl Frederick Adams and with unanimous endorsement, the General Council has been requested to consider creating a planning commission on reconstruction, its personnel to be enlarged from time to time as the future world scene unfolds, to appraise the totality of the denomination's post-war task.

#### WHAT'S WRONG WITH THE DENOMINATION

The two days of sessions began with an address by Convention President J. C. Robbins. In intimate and yet customarily vigorous fashion he shared his concern over present conditions in the denomination. Based on 20,000 miles of travel since the Cleveland Convention during the course of which he had delivered 98 addresses, had written more than 500 letters, had talked with thousands of Baptists in 15 states, he had had an opportunity of appraising the denomination such as he had not had before. So he outlined eight concerns that were causing him anxiety in these tragic and momentous days. The denomination needs a return to vital, personal, energizing faith in Christ. The times in which we live call for deeper preaching, for messages whose content help to make people a little more sure of God. Amid the endless distraction of war activities which con-



sume everybody's time and energy, the importance of evangelism is being overlooked. The church has a new responsibility for America's childhood. Never were so many children neglected as today, because hundreds of thousands of mothers are employed in defense industries. Baptists are lacking in the degree of corporate loyalty and unifying solidarity required by their great world task. Apostles of unity are needed to heal the ecclesiastical and theological divisions that separate Baptists. Having read both books to his great spiritual profit, Dr. Robbins confessed that Dr. Earle V. Pierce's *The Conflict Within My Self* and Dr. Harry Emerson Fosdick's *Living Under Tension* stand side by side on his library table. Baptist education was his 7th concern which today faces a grave crisis not only because 18- and 19-year-old boys are now drafted into war, but because of the need of a Christian basis in the curriculum and in faculty personnel in all denominational schools. Finally he listed interdenominational cooperation and spoke with pride of Baptist participation in the Federal Council of Churches and its magnificent sessions at Cleveland during the preceding week (See *MISSIONS*, January, 1943, pages 39-41). The President of the Convention also disclosed that two convictions were burdening his soul. One was the solidarity of humanity, the basic unity of the human race in spite of color, race, nation and class which the church must constantly preach to offset the dastardly race prejudice that is driving humanity apart. The other was the supremacy of spiritual values. Much that is material will never return to our world. But spiritual values, courage, good will, hope, faith, sacrifice—these will abide and must be the basis of the world that will emerge after the war.

#### CANCELLING THE DENVER CONVENTION

There was little disposition to question the wisdom of cancelling the Northern Baptist Convention that was scheduled to meet in Denver, Colo., next June. Crowded hotels, impossible railroad traffic conditions, tire shortage and gasoline rationing made the decision of the General Council practically inevitable. Moreover, the Office of Defense Transportation in Washington had recommended a cancellation. Such a communication could only be interpreted as mandatory! Nobody who has not travelled in recent months can imagine what a train trip is like in these days of traffic congestion. Some Council members could not get to Chicago for this meeting. Dr. R. S. Beal of Tucson, Ariz., for three weeks tried in vain to get space on any train that would carry him to Chicago. Travel is so heavy in his part of the world and every train is so full, that even if the Tucson

station is crowded with passengers, the number allowed to board any train that stops is not permitted to exceed the number getting off the train. By next June conditions will be much worse. Thus for the first time in history there will be no national gathering of Northern Baptists for inspiration, fellowship, and cooperative planning. Instead a joint meeting of the two councils, at Chicago, May 24th-27th will adopt next year's unified budget and transact such other legal business as may be required to maintain the Convention's status. A strong program was already assuming shape for Denver because the Program Committee under the leadership of Dr. A. C. Thomas of Providence, R. I., had been hard at work since September. Convention theme was to have been, "Thy Kingdom Come," and the Convention text, "I came to do the will of him that sent me," theme and text superbly relevant to our times.

In its business session the General Council devoted long discussion to the regrettable incident at the Southern Baptist Convention in San Antonio last May when 30 churches in California were accepted into membership. (See *MISSIONS*, June, 1942, page 333.) The committee, of which Judge E. J. Millington is chairman, could report only minor progress. Apparently the comity agreement of 30 years ago which both Northern and Southern Conventions had worked out in 1912 when Oklahoma was admitted to the Southern Convention, had been completely ignored or forgotten at San Antonio by those who vociferously voted the Southern Convention into a violation of its spirit and purpose.

In its own business session the Council on Finance and Promotion gave enthusiastic applause to Secretary Paul H. Conrad when he reported the results of Sacrifice Sunday, December 7th. Total contributions to the World Emergency Fund (*as this goes to press*), amount to \$455,000, leaving a balance of \$145,000 to be raised by April 30. Receipts to the World Emergency Fund have had no retarding effect on contributions to the regular unified budget which on December 15th amounted to \$1,459,817 as compared with \$1,294,945 on the corresponding date of the previous year, an increase of \$164,872 or 13%. It augurs well for the remaining months of the fiscal year. A glorious conclusion should easily be possible (See editorial on page 99).

#### THE THIRD WORLD EMERGENCY FUND

This gratifying report prompted the Finance Committee, under Mr. A. J. Hudson's chairmanship, to propose a larger budget for the next fiscal year beginning May 1st. Tentatively the total is fixed at \$2,818,000 as compared with this year's total of

\$2,614,300. The World Emergency Fund whose necessity and urgency for a third year is obvious to all, is lifted from \$600,000 to \$700,000. The increase is due largely to the emergency created for Baptist colleges by the government's drafting 18- and 19-year-old youths for war. It needs no imagination to appreciate what this will mean. Hosts of colleges of all denominations cannot possibly survive the duration of the war unless emergency financial aid is provided.

Next year's World Emergency Fund will therefore be distributed as follows:

MINISTRY TO SERVICE MEN AND IN DEFENSE INDUSTRIES.....	\$200,000
WORLD RELIEF.....	160,000
MISSIONARIES AND MINISTERS EMERGENCY RELIEF.....	40,000
FOREIGN MISSION EMERGENCIES.....	100,000
BAPTIST COLLEGES EMERGENCY NEEDS...	100,000
MINISTRY TO JAPANESE EVACUEES.....	20,000
UNFORESEEN EMERGENCIES ( <i>Distributed by Finance Committee</i> ).....	80,000
	<hr/> \$700,000

The upward trend in receipts to the unified budget was hailed by Secretary Edwin A. Bell of the Church Extension Reserve Fund as assuring substantial help to that much needed project which is under his direction. Dr. Bell hoped that Sunday, January 31st, would see a generous response in all churches to this worthy cause. Nobody envies Dr. Bell in his task. It is admittedly difficult to raise funds for projects which government war-time priority regulations do not permit to be carried through until after the war. But the need is urgent. In more than 100 thoroughly surveyed communities, new churches should be erected as soon as priorities are lifted. The new regulations concerning war bonds and stamps now make it possible for the Church Extension Fund to accept all types of such bonds as donations. Let it be clearly understood again that no organized effort is being made or will be made to induce churches to become sales agents of war bonds or to promote their sale among church members. The plan simply permits the Treasurer to accept from patriotic Baptist citizens such bonds and stamps as they may have purchased or intend to purchase to contribute to the Church Extension Fund which will hold them for redemption or sale when church building may again be undertaken.

A third item in the Finance Committee's report was the inclusion of \$1,000,000 as the start of a Post-War Reconstruction Fund (final title still to be determined) which would make initial provision for reconstruction plans as already indicated at the beginning of this report—of what happened in Chicago. The proposed \$1,000,000 will likewise include next year's provision for the Church Extension Fund.

#### THE WORLD PARISH AND THE LOCAL CHURCH

To raise next year's unified budget and World Emergency Fund and Reconstruction Fund will require extraordinary efforts. Travel conditions will make some heretofore successful methods practically impossible. There can be no conferences or convocations or special associations that require extensive travel by speakers or delegates. Accordingly, Dr. Bruce E. Jackson devised a brilliant plan for next year to be known as "World Parish Days." The aim is a one-day meeting of two sessions with a dinner or luncheon between, in every Baptist church at which the program will include a special address by the pastor, a phonograph recording of addresses by the President of the Northern Baptist Convention, statements by various mission board leaders, an address by a missionary or other leader whose itinerary can be adjusted to prevailing travel restrictions, a business session at which the church would discuss important questions of Baptist policy and program, and other features, all designed to present to the church the eternal values involved in its world ministry and to enable its members to express their judgment on important issues and problems now confronting Northern Baptists. Thus, for example, the entire reconstruction post-war program could be made a subject of vigorous and stimulating discussion during which many views would doubtless find expression.

It was late in the evening when nearly four score Baptists hurriedly packed their bags, made their way to Chicago's several railroad stations and boarded crowded trains for home. In the minds of all there had been registered a new recognition of the magnitude of the denomination's world missionary task of today and the still greater and as yet unenvisioned task of tomorrow in the post-war world. Mr. Rhoades' significant phrase is both prophetic and meaningful.

For Northern Baptists it signifies that today's emergency must become tomorrow's opportunity.



# N FROM THE E WORLD OF W MISSIONS S

*A Monthly Digest from Letters and Reports of Field Correspondents*

## Out of the Window and Into the Front Door

*The story of the Portuguese Baptist mission in Rhode Island which had its origin when a young man from Portugal arrived in Providence and asked Rev. M. E. Bratcher to baptize him*

By LEON F. KENNEY

JUST as a pebble dropped into a pool sends a widening circle of waves to reach the distant shore so similar phenomena are witnessed in the realm of spiritual forces. Sometimes the results of a simple Christian act are far wider and deeper than anyone would have dreamed them capable of being.

Nearly 30 years ago a young man in Portugal asked that he might be baptized immediately because he was leaving for America. It was the custom in that church for each candidate to be baptized after a probationary period. Rather than depart from a practice which had proved its worth, the pastor suggested that the young man should consider the step more fully and then apply for baptism on his arrival in America. So he gave him a letter of recommendation addressed "To Any Baptist Minister in the United States." In due time this Portuguese young man, whose name was Joseph Gonsalves, arrived in America and applied to Rev. Marion E. Bratcher, then pastor of the Union Baptist Church of Providence, R. I., for baptism. The young pastor of this old New England church saw not only his responsibility of welcoming this stranger but also of assisting him

in the process of becoming a Christian citizen of his adopted country. In Brown University a young Portuguese student, John C. da Rosa, was working for his master's degree in preparation for Christian service. The young pastor easily persuaded Mr. da Rosa to teach his fellow countryman English and other subjects. Thus Portuguese missionary work in Rhode Island was born.

Young Joseph Gonsalves soon discovered many Portuguese whose religious life offered no satisfaction. Some had continued a nominal allegiance to the Roman Catholic Church, but to them religion had

become a mere perfunctory performance of the externals of Christianity with no soul-stirring nor life-changing power. Others had left their religion in the old country and were living semi-pagan lives in the new. To these the gospel came as a new story.

The Portuguese made such a response to the gospel challenge as to suggest to the Rhode Island Baptist Convention another worthy field of Christian service. Dr. William Reid, then general secretary, after surveys and conferences was able to secure support. So he sent for that pastor in Portugal who had sent to America one of his young men with a letter addressed "To Any Baptist Minister in the United States." Rev. John J. Oliveira answered the call and left his homeland to serve Christ and his brethren in Rhode Island as our Baptist Portuguese Missionary.

At the time of his arrival, the Union Baptist Church in Providence had Rev. John H. Trenberth as its pastor. He opened the doors of the church to this embryonic Portuguese mission. Mr. Oliveira is a man with a big mission. He could never be satisfied with an easy way of serving his Lord. Services of worship, pastoral calling, and ringing testimonies for his Lord are all a part of this pleasant, powerful, passionately Protestant Portuguese preacher.

Contrary to mid-western conception, Rhode Island is larger than the city of Providence. Scattered throughout the state are many Portuguese colonies whose people have the same spiritual



Rev. John J. Oliveira



need. In Bristol, Warren, Newport, Valley Falls, Central Falls and Pawtucket, missionary work was begun from the Providence congregation. But the work has reached out into a far wider area than that confined within the boundaries of Rhode Island. Some of the Portuguese have returned to the "old country" and have brought with them the Christian faith and evangelical zeal that they have learned here. Arriving home they have opened missions in Portugal and on Azores Islands. Recently Mr. Oliveira's daughter, Miss Prediana F. Oliveira, R.N., was commissioned as the chief nurse in our Baptist hospital in Nicaragua.

Through the 11 years that Mr. Oliveira has been in Providence there has been a constant change in the parish. A locality which for years had been "an old Yankee" neighborhood has become the center of a large Portuguese colony. More and more of the old-line families have moved from the city to the suburban districts, while the Portuguese congregation has become steadily larger. A neighboring church building was reported for sale. An extensive campaign was held and these 100 Portuguese church people of limited incomes, and at great personal sacrifice, raised \$5,500. Just before the arrangements could be completed another organization offered more and bought the building.

At this time Mr. Trenberth, who had served the church as its pastor for 14 years, made a gracious suggestion that Union Church should turn over its property, investments and interests to the Portuguese, whose worth and ability to carry on as a church had been proven by 11 years of Christian fellowship. Acting on this suggestion, at its annual meeting last spring, Union Church accepted the resignation of Mr. Trenberth as pastor and extended a call to Mr. Oliveira to

serve in that capacity. An entirely Portuguese list of officers was elected. Thus the church has changed in leadership and membership, but it is still the Union Baptist Church of Providence. To use Mr. Oliveira's own phraseology,

#### For Japanese Children Behind Barbed Wires

Just before Thanksgiving Day a committee of women, from several denominations, met in New York City to devise ways of bringing Christmas cheer to 35,000 Japanese children, under 15 years of age, in the ten Relocation Centers. The Baptists accepted a quota of 3,000 gifts and were asked to send them to Poston, Arizona, and Minidoka, Idaho.

The story of Baptist response was one of the beautiful features of Christmas 1942. Missionaries heard the appeal and passed it on to their children. One little four-year-old said, as he brought the pennies he had saved, "Our pennies are for the little children who are behind wires and can't come out."

"Yes," the missionary replied. "We want them to have a happy life, not only at Christmas time but through all the year."

From Negro centers and bilingual groups across the country came a really sacrificial response. Beautiful large boxes were hurried off from many churches. Some sent money which helped in the camp celebration. Through the channel of the White Cross the action of Baptist women was superb.

To each one who gave to bring this joy comes the rebound from One who said, "I was in prison and ye visited me."

Mrs. Bruce Manson,  
Director of Overland White Cross  
Alice W. S. Brimson,  
Executive Secretary, W.A.B.H.M.S.

"The mission went out the window and came in the front door as a church."

The funds raised to purchase a new property will now recondition this fine old meeting house. The church has 102 Portuguese members, of whom 75 to 100 may be found present at each Sunday morning Portuguese service. An evening service in English finds about 50 people present. The church school has 75 pupils. A lively young people's program is conducted each Thursday evening. The church will still be a mission, reaching out into a Catholic community and into other sections of the state, with the assistance of state and national societies.

#### There Is a Bright Side to the Picture

IN SPITE of the prolonged war with Japan, the numerous defeats, the many air raids, the discouragement, and the rapid increase in the cost of living, more than 30 times what it was in 1937, there is, nevertheless, a bright side to the picture. Chinese Baptists here in Chengtu have doubled their contributions for the coming year. Last Easter the Disciples denomination, who have no church in West China, joined with the Chinese Baptists in the Easter worship service and in the Communion service. The Chinese Baptist pastor baptized 24 converts of whom 20 were men and young men. Our Baptist student fellowship, consisting of Christian students of the cooperating universities, middle schools, and theological schools, has steadily grown in numbers, until there is an average attendance of about 35. This group organized a choir, led by Miss Sally Downer, and that choir is the Chengtu Baptist Church choir. Each month this group takes complete responsibility for one of the Sunday morning services.—David C. Graham.

# MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*, and again changed in 1836 to *The Baptist Missionary Magazine*, and was finally changed to *MISSIONS* in 1910

WILLIAM B. LIPPARD, *Editor*

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Field Correspondents in Four Continents

Vol. 34

FEBRUARY, 1943

No. 2

## He Was a Benefactor to the Entire Human Race

LAST month (*January 5, 1943*) he died. Nearly two columns were devoted by *The New York Times* to his biographical sketch, supplemented by a worthy tribute on the editorial page. Newspapers and news reels across the United States reported his death and told of his amazing achievements in agricultural chemistry. In his laboratory, out of the humble peanut, the nutritious soy bean, the indispensable cotton, he had created numerous plastics, lubricants, pigments, soaps, medicines, and a legion of other products used by everybody on earth. He might easily have died a wealthy man; but he gave all his discoveries and achievements to humanity. His sketch in *Who's Who in America* occupies 20 lines, above the average. In 1917 he was elected a member of the Royal Society of Arts in London. In 1939 he was awarded the Roosevelt Medal. In 1942 he was elected "Man of the Year in Southern Agriculture." A Doctor of Science, he never married but lived his allotted 78 years in self-denying service to his fellow men, a noble benefactor to the entire human race.

There is something rotten in a democracy and a social system that benefits by the achieve-

ments of such a man, honors him while he lives, pays tribute to him when he is dead, and yet during his lifetime does not allow him to dine in a first-class hotel restaurant merely because of the color of his skin!

Who was he? Born of slave parents, stolen in infancy from his mother whom he never saw again, sold by his captors for a race horse valued at \$300, he later worked his way through high school and college, and for nearly 50 years taught at Tuskegee Institute. He was Dr. George Washington Carver, the most distinguished scientist the Negro race has produced.

## The True Foundation of Enduring Brotherhood

HERETOFORE the vast majority of American people have endorsed beautiful ideas like "brotherhood" and "tolerance" so long as in race relations they did not shatter the comforting illusion of white supremacy or destroy their cherished prejudices against the Jew, or in the sphere of religion challenge Catholic ecclesiastical infallibility or Protestant spiritual exclusiveness. Complacently they have listened to the preaching of brotherhood; vigorously they have refused to recognize its implications of tolerance and mutual respect, and race equality. "Brotherhood consists in giving to other people the rights and privileges we claim for ourselves," says the National Conference of Christians and Jews in its proclamation of Brotherhood Week to be observed February 19th-26th.

During the past year, however, a more realistic awareness of the necessity of brotherhood has become evident. In race relations the white man has suddenly and dramatically come to realize that he is a minority in a world in which the vast colored populations of Asia, Africa, South and North America outnumber the white race three to one. If the present war should eventually change into a race and color war, or if an unjust peace should follow this war and thus precipitate a war between the white and colored races a generation hence, the white man would ultimately become the victim of the same discrimination and injustice to which he has heretofore subjected the colored man. Brotherhood and tolerance thus become stark necessities for white protection in an interracial and

interdependent world. Yet if any new acceptance of brotherhood is now based solely on white race protection against the growing strength of the colored races, its hypocrisy would quickly become apparent. The true and enduring foundation for all brotherhood is an acknowledgement of the inherent worth of human personality. Men of every race and color are children of one Eternal Father, the objects of His affection, the equal beneficiaries of His grace, and the recipients of His salvation through Christ free to all.

And what applies to race is applicable also to religion. Protestants, Catholics, Jews, all are sacred human personalities in the sight of God. Each of the three holds convictions and cherishes a heritage from the past that the others in a spirit of mutual courtesy and recognition must respect. The typically Chinese wisdom of the ages was expressed in a motto by Dr. Timothy T. Lew at a conference in Shanghai, "Agreed to differ, resolved to love, united to serve." When this principle is recognized and accepted, brotherhood easily changes from a pious phrase into an enduring reality.

#### Does Relocation Center Really Mean An American Type of Ghetto?

**A**LTHOUGH the government has claimed that last summer's "Assembly Camps" and this winter's "Relocation Centers," into which 110,000 Japanese American citizens and aliens were evacuated, were not "concentration camps," that name and its idea persist in the public mind. The phrase seems to be used even in the State Department. According to a recent Washington news story, Secretary of State Cordell Hull, in commenting on the arrest by Japanese of Americans in the Far East, "assumed that their arrest was in retaliation for the removal of Japanese from the West Coast by the U. S. Army to concentration camps." More realistic was Mr. Westbrook Pegler. "Like Hitler and Stalin we have our concentration camps," said he in vigorous columnist style that calls things by their right names, "*and race was the basis of selection of their inmates.*" (Italics by MISSIONS.)

Fortunately the War Relocation Authority, which operates the "Relocation Centers" now housing the Japanese, is prepared to release

young Japanese to resume their college education or to accept employment. About 2,000 are ready to re-enter college except for the deplorable public prejudice against them. Even church colleges face local community pressure. The President of a Baptist college was threatened with assassination for admitting a Japanese student. Loyally his student body supported him. Elmhurst College (Reformed Church), in admitting a Japanese, had to defy the local American Legion. The case of Park College (Presbyterian) is historic. Three Japanese students (*American citizens by birth*), whose loyalty was certified by the F.B.I., sought admission. One was a student for the ministry whose brother was in the U. S. Army. Another had been president of his high school student body before he was evacuated from California. The third had won an American Legion prize for the best student essay on, "*The Meaning of American Democracy!*" What could be more ironical? But the city mayor, the business interests, and the American Legion opposed their admission. Nevertheless, against threats of all kinds of physical and legal action, the three Japanese were admitted with the hearty support of student body and college trustees.

Euphonious names like "Relocation Centers," improved housing and food conditions, and the removal of barbed wire fences mean little so long as war hysteria, spurious patriotism, and race prejudice condemn 110,000 Japanese to an American type of ghetto existence. So the Christian church must change public opinion and cooperate with the War Relocation Authority in the release of young Japanese. In the meantime there is need of every possible effort to help preserve their morale and their Christian faith, and to restore their probably waning confidence in democracy and justice.

#### It Begins to Look

#### Like a Glorious Fiscal Year

**J**UDGING by donations to the unified budget as of December 15th, covering the first five months of the current fiscal year, Northern Baptists are giving priority to their missionary obligations in time of war. Receipts as of that date totalled \$1,459,817 as compared with \$1,294,945 for the corresponding period last



year, an increase of \$164,872 or 13%. Of 39 contributing states and metropolitan areas, only five reported modest decreases. All the others registered increases. Some gains were quite substantial. Donations from 20 states exceeded their quotas.

The significance of this treasury report is clear. In spite of war, the absence from our churches of thousands of young men now in military service, the dislocation of family life due to migrations and employment in defense work, and the resulting disruption to organized church life, Baptists are nevertheless determined that their ongoing denominational world service shall suffer no curtailment. It is a wonderful start for the first seven months of the year. With the momentum thus given to the entire missionary program, and with the resulting stimulus to denominational morale, a steady continuation of this same upward trend for the remaining five months, and a glorious conclusion of the year on April 30th, ought to be easily possible. While this would be an *aggregate* achievement it obviously depends on effective *individual* cooperation.

## Editorial ♦ Comment

♦ THE CHALLENGE TO AMERICAN SINCERITY by Mrs. Clare Booth Luce, in her article on pages 81-82, furnishes added reason for a wide observance in the churches of Race Relations Sunday, scheduled for February 14th and sponsored annually by the Federal Council of Churches. This year marks the 21st observance of what is now a regular appointment on the calendars of 12 American denominations reaching thousands of churches throughout the country. Mrs. Luce has approached the problem from the point of view of patriotism, enlightened national interest, and international justice. Basically it is a Christian problem because race prejudice repudiates a fundamental thesis of the gospel, the sacredness of every human personality regardless of the color of his skin. The immortal truth conveyed to Nicodemus in that historic night interview included no condition of race or color. Salvation through Christ was intended for all men on equal terms. This year's theme for Race Relations Sunday is "Racial Brotherhood through Christian Unity." A complete packet of helpful literature is available at the offices of the Federal Council for the nominal price of six cents per packet.

♦ CENSORSHIP OF NEWS OF VALUE TO THE ENEMY is understandable and necessary. No loyal American

citizen would ever object to it. Occasionally, however, the censor seems to be off balance. When two Baptist mission boards protested to President Roosevelt against the evacuation of Japanese citizens and aliens on the Pacific Coast on the ground that it "violated Christian principles of racial non-discrimination and respect, of justice and fair play," the Methodist News Service sent a story of it to a newspaper in Latin America. The U. S. Censor returned it with this comment, "This communication is returned to sender because it mentions conditions in the U. S. A. in an unfavorable light." Did the censor mean that conditions were "favorable" and should not be described as "unfavorable"? Or did he admit that they were "unfavorable" and should not be reported at all? If news of "unfavorable" conditions in the United States is not allowed to be sent abroad, then the rest of the world is destined to acquire a fantastic conception of what is happening here.

♦ IN AN EXCHANGE OF PERSONALLY WRITTEN GREETINGS between President Roosevelt and Generalissimo Chiang Kai-shek, conveyed by the new radio-photo transmission established last month between Washington and Chungking, the Generalissimo took oc-



## THE GREAT DELUSION

Number 98

### THE BOOTLEGGER ARRIVES IN SCOTLAND

THE liquor bootlegger knows neither patriotism nor geographical frontiers, as evidenced in a news story from Glasgow. According to *The New York Times*, whiskey was served at a social function. Most of those who drank it died 48 hours later although doctors in the hospital to which the sufferers had been rushed worked feverishly to save their lives.

Chemical analysis and investigation revealed that the whiskey had been distilled from American wood alcohol. The scarcity of genuine Scotch whiskey, because it is exported to the United States in vast quantities to satisfy the thirst of American drinkers, had so increased its price in Scotland as to make it prohibitive to Glasgow drinkers. So the bootlegger came to their rescue with importations of wood alcohol which he had illicitly distilled into fraudulent Scotch whiskey.

More than nine years ago the American people were solemnly assured that with the repeal of prohibition in 1933 the bootlegger would disappear. Instead he is still here and has extended his operations even into the original home of Scotch whiskey.



casion again to remind the world of the real aims of the war. He outlined them briefly as "advancing the cause of freedom and equality in a world of peace, order, and happiness." Here is the recognized world leader of the yellow race speaking to the recognized world leader of the white race. Are these the real aims of the war? Or is it being fought to crush aspiring empires of conquest of today in order to keep intact the empires of conquest of yesterday? There can be no "world of peace, order, and happiness" founded on "the cause of freedom and equality" unless what under Secretary of State Sumner Welles said is really true. "The age of imperialism is ended."

◆ FEBRUARY HAS BEEN SCHEDULED by the new Baptist Youth Fellowship as "Denominational Month" in which the world service program of Northern Baptists is to be made vivid and real. Thus Baptist

young people are to be related not only to the missionary outreach of their own denomination, but likewise to The Baptist World Alliance which observes the first Sunday in February, to Race Relations Sunday, and to Brotherhood Week, all of which come within the scope of the Fellowship's five-fold program whose central objective is Service Through Missionary World Outreach. An older generation of Baptists recalls the magnificent motto of the Student Volunteer Movement of other years, "The Evangelization of the World in This Generation." The Baptist Youth Fellowship launches out into its own world at this tragic hour under an equally dynamic, spiritual theme, "This Generation With Christ Can Change the World." These Baptist young people starting on this new venture as the youngest and latest of denominational agencies, merit the help and encouragement of pastors and church leaders.



## THE LIBRARY

*Reviews of Current Books and  
Announcement by Publishers*



*With Japan's Leaders*, by Mr. FREDERICK MOORE, is an exceedingly readable and informing story of 14 years of service as counsellor to the Japanese Government by an American who, although in the compensation of Japan, nevertheless used his best efforts toward maintaining honorable and peaceful relations between Japan and the United States. Rightly he attributes the war as due in part to the Japanese Exclusion Act passed by Congress in 1924 which "marked a turning point in the Japanese attitude toward Americans." For 14 years the author was intimately associated with noted Japanese officials and statesmen, including three ambassadors to the United States. With some he made extended journeys. With Matsuoka he went to Geneva where Japan argued its Manchurian invasion and walked out from the League of Nations.

The same Matsuoka later became Foreign Minister and on September 27, 1940, led Japan into the alliance with Germany and Italy. "This was a stroke of either genius or madness, as time will tell. In my

opinion it was madness," says the author. Vividly told is the story of the final months and weeks preceding "Pearl Harbor." With Ambassador Nomura and Special Envoy Kuroso the author worked day and night in trying in vain to help evolve some formula that would preserve peace. Japan was in the grip of a military control. Neither nation could make concessions or offer compromise solutions. Of historic interest are three appendices: (1) the State Department's final note to Japan, (2) the Japanese final reply, and (3) President Roosevelt's historical summary of American policy in the Pacific which he delivered to Congress on December 15, 1941. The book is replete with human interest incidents that occurred during the author's intimate association with Japanese leaders. Space permits mentioning only one. While out driving with

Vol. V in Dr. Latourette's  
"majestic," "magnificent"  
*History of the Expansion  
of Christianity*

### The Great Century

*in the Americas (outside  
the United States),  
Australasia and Africa.*

Just Published

\$4.00

HARPER & BROTHERS

Admiral Nomura the author's car passed a herd of cattle contentedly grazing in their pasture. "See, these cows are more humane than human beings," commented the Admiral. "They do not go about killing each other for the sake of a little more grass." Is there a deep and profound lesson here for humanity in its holocaust of mass murder and destruction? (Charles Scribner's Sons; 365 pages; \$2.75.)

• • •

*The World at One in Prayer*, compiled and edited by DANIEL JOHNSON FLEMING, is a remarkable collection of 240 Christian prayers from 41 different countries. Here is evidence that all over the world the aspirations of the human soul are the same and that everywhere the consciousness of sin, the yearning for forgiveness, the need of spiritual strength, courage, poise, the promptings to worship and adoration, and the sense of oneness in Christ find expression in prayer. The longest prayer in this unique anthology is that of a Japanese Christian deeply conscious of the needs of his own nation. The shortest is by an aged Negro Christian in the West Indies who, looking back over his long life and the years through which God had led him, voiced a prayer that, like the prayer of the publican in the New Testament, is a classic in brevity and conciseness. All he said was "O God, bless my weatherbeaten soul." Unsurpassed in humility is the prayer of another Japanese who asked that in this emergency he might be able "to wash the feet of the Chinese." And for sincerity in opening her heart to Christ the prayer of a Negress in the south is worthy of emulation. She asked her Lord not to stand and knock at the door to her soul, for the door was already wide open and she was looking up the road to see Him come. This notable book should be a great help in private devotions.

5

## QUESTIONS TO ASK ABOUT THE BIBLE YOU BUY

- 1 Is it the authorized (King James) version?
- 2 Is the paper of good quality and opaque?
- 3 Is type clear and readable?
- 4 Is the binding sturdy—and flexible?
- 5 Does it contain helpful supplementary features?


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And pastors who are constantly seeking new and fresh material for the weekly church calendar will find it of great value. Of course for such use permission must be obtained from the publishers. (Harper and Brothers; 204 pages; \$2.00.)

• • •

*The Odyssey of a Faith* by BERNARD HELLER is the vital story of the Jewish culture from its nomadic beginnings, more than a thousand years before the time of Christ, down to present day Judaism with its Zionism as an escape for the sons of Israel fleeing from persecution and in desperate need of a home. It is a panoramic picture of Judean culture in terms of the ideological conflicts which throughout history have periodically upset its equanimity. Such periods of crisis were the change from a nomadic to an agricultural life, the Babylonian captivity, the rise and dominance of Greek culture in the ancient world, the end of the Jewish state in the first century of the Christian era, life in the

ghettos in the Middle Ages, and the modern period. With the latter came the emancipation of the Jew from the ghetto, the consequent Jewish question and anti-Semitism, and various ways of counteracting such tendencies, including Zionism. Much of the best in our civilization, especially the emphasis on social justice, has its roots in ancient Judaism. We must never forget that Christianity is its child. The author is for Zionism with reservations, a Zionism unlinked to any existing national political entity. Its neutrality must never be violated. It must be as sacred as the Vatican and as aloof from political entanglements as Switzerland. It should be a highly spiritual state dedicated to universal peace and brotherhood. If the goal of Zionism is merely the creation of a political, secular state, then the Odyssey of Judaism with all its travail will have arrived at a culmination without universal significance and purpose. (Harper and Brothers; 277 pages; \$2.50.)

• • •

*Religion in Colonial America*, by WILLIAM WARREN SWEET, University of Chicago Divinity School, Professor of the History of American Christianity, is the first of a projected trilogy on the history of American Christianity from its beginnings to the present time. Its purpose is to place religion in its proper perspective in American history. Secular historians during the past century have had little time for the story of religion in this country. Consequently the average college student can doubtless pass a better examination in Greek mythology than in American church history. The present volume deals in a comprehensive, yet readable way, with the transplanting to the colonies of a cross-section of Western European religion as it existed in the 17th century. This resulted in bringing over the



church-state relationship into every colony except Rhode Island and Maryland. About 1660 a whole new set of liberalizing influences began to operate which strengthened the distinctly American phases of religion and pushed European aspects into the background. This eventuated in colonial revivalism in the 18th century, followed by religious freedom and the separation of church and state. Professor Sweet shows how all the great freedoms for which American democracy stands today—of conscience, individual rights, self-government, separation of church and state, of speech and of the press—have their roots in the principles of the small, radical and despised extreme Protestant sects of colonial days—Puritans, Baptists, Quakers and the rest. This book richly deserves the Religious Book Club selection and a wide reading. We shall have a great American Church History if the succeeding volumes are as good as this. (Charles Scribner's Sons; 367 pages; \$3.00.)

• • •

**Evangelicals, Revolutionists and Idealists**, the Drew lectures in biography given in March 1942, by FRANCIS JOHN MCCONNELL, Methodist bishop of New York, consists of character studies of six English contributors to American thought and action, and include James Edward Oglethorpe, John Wesley, George Whitefield, Thomas Paine, George Berkeley (who is approached with Borden Parker Bowne in mind) and William Wilberforce. Bishop McConnell writes well. These are valuable interpretations because they give in brief scope the salient facts about the contribution and influence of these men. (Abingdon-Cokesbury Press; 184 pages; \$1.50.)

• • •

**On this Foundation**, by W. STANLEY RYCROFT, is a welcome addition to Christian literature on

Latin America. As a missionary-educator and as executive secretary of the Committee on Cooperation in Latin America the author has had rich contacts with the cultures and peoples of South and Central America. However, Latin America,

### Books Received

*Aishah, The Beloved of Mohammed*, by NABIA ABBOTT, The University of Chicago Press, 230 pages, \$2.50.

*Canada Today and Tomorrow*, by WILLIAM HENRY CHAMBERLIN, Little Brown and Co., 338 pages, \$3.00.

*The Basis for Peace in the Far East*, by NATHANIEL PEPPER, Harper and Brothers, 277 pages, \$2.50.

*What Does Gandhi Want*, by T. A. RAMAN, Oxford University Press, 117 pages, \$1.25.

*Dr. Rudolf Bolling Teusler*, by HOWARD CHANDLER ROBBINS and GEORGE K. MACNAUGHT, Scribners, 221 pages, \$2.00.

*Questions and Answers Concerning the Jew*, Prepared and published by the Anti-Defamation League of B'Nai B'Rith, 124 pages.

*The Story of the Bible People*, by MURIEL S. CURTIS, Macmillan, 118 pages, \$1.75.

*Preaching from the Prophets*, by KYLE M. YATES, Harper and Brothers, 235 pages, \$2.00.

*Personal Religion*, by DOUGLAS CLYDE MACINTOSH, Scribners, 411 pages, \$3.00.

*One People Among Many*, by ETHEL CUTLER, Womans Press, 126 pages, \$1.50.

*Increasing Church Attendance*, by ALBERT H. GAGE, Zondervan, 153 pages, \$1.00.

*Our Eternal Contemporary*, by WALTER MARSHALL HORTON, Harper and Brothers, 180 pages, \$2.00.

*Then and Now*, by JOHN FOSTER, Harper and Brothers, 182 pages, \$1.75.

*Answering Distant Calls*, Volume IV, Edited by MABEL H. ERDMAN, Association Press, 146 pages, \$1.50.

*Consider the Days*, by MAUDE ROYDEN, The Womans Press, 100 pages, \$1.50.

*Liberal Theology, An Appraisal*, Essays in Honor of Eugene William Lyman, Scribners, 284 pages, \$2.50.

does not represent a unified culture. "Mountains, forests, deserts, . . . have divided and separated one people from another and hampered communication even within the bounds of a single country." Racially, Latin America is truly a phenomenon among modern countries, for the native Indians, descendants of the ancient Incas and Aztecs, through the centuries have intermarried with Spaniards, Portuguese, Italians, and Negroes. Roman Catholicism has been the dominant religion in the country since the Spanish conquest, but the church has not had a deep and lasting influence. Protestantism has too long neglected Latin America, but now missionaries, schools, colleges, and medical services sponsored by Protestant churches are making a vital impact upon the mind and heart of the people. This book will prove invaluable to all who want to know about Latin America and her needs. (Friendship Press; 210 pages; \$1.00)

• • •

**Questions and Answers Concerning the Jew**, is an exceedingly informing little book that lists and answers 28 questions regarding the Jew, his place in history, reasons for the persecution and oppression of which he has been the victim down through the centuries, and numerous other aspects and phases of anti-Semitism which today is on the increase everywhere. The confirmed and prejudiced anti-Semite will not read this book. The intelligent, honest, and unbiased American who wants the facts and is anxious to have refuted any erroneous ideas and misconceptions he may have acquired, will welcome it. Dr. Everet R. Clinchy of the National Conference of Christians and Jews concludes his introduction by saying, "This is a book to be used as well as read." (Antidefamation League, Chicago; 124 pages; \$1.00.)

(Continued on page 126)

# The American Heritage of Religious Freedom

*The reply of the Federal Council of Churches to the claims of the Roman Catholic Church to ecclesiastical priority, and its efforts to restrict and discredit Protestant religious freedom particularly in South America*

NOTE.—Because of space limitation only brief mention could be made last month (see *MISSIONS*, January, 1943, page 40) of this historic declaration by the Federal Council Churches. In view of its importance and because its basic principles are so thoroughly in harmony with the cherished convictions of Baptists, it is published here in full. In an issue of such world significance Northern Baptists may well rejoice that their Convention is a member of the Federal Council.—ED.

THE struggle for freedom, now raging throughout the world, turns our thoughts to our American heritage. The men who founded the United States sought freedom under God in the Western World and bequeathed freedom to their heirs as their most precious possession. At a very early time in the country's history liberty was granted to all religious groups to enter the national territory and to practice and propagate their faith within and outside the nation. In keeping with this doctrine of religious freedom, which is inherent in Christianity and associated historically with the Protestant expression of the Christian religion, the rights of religious minorities, both Christian and non-Christian, have been sedulously respected. Our national experience has been that the free interaction of religious faiths, and the endeavor of each to express the truth and goodness for which it stands, have been an important factor in the cultural development of the United States. For in the things of the spirit, as in things material, the principle of monopoly has had, and will continue to have, most unhappy results. We rejoice, therefore, that a country, predominantly Protestant, in which the great majority of those who make religious profession are members of denominations born of the Protestant Reformation, is committed by tradition and experience to favoring complete religious liberty in all parts of the world.

In the exercise of this freedom, and under the sole impulse of their religious faith, Protestant Christians from the United States have been emissaries of good

will in every region of the globe. Through the circulation of the Bible in a thousand languages and the proclamation of the truths contained therein, by the establishment of schools and hospitals, by industrial and agricultural effort in rural areas, representatives of American Protestantism have given practical expression to the implications of the Christian Gospel. They have also cooperated with national groups in many lands to promote human welfare in all its phases. By such activities they created, as an undesigned but happy consequence, a reservoir of good will towards this country.

This may be equally affirmed of the work of Protestant Christians in the lands of Asia and Africa and in the Hispanic American lands which are our neighbors. Among the citizens of the United States who have contributed to spiritual and cultural advancement in the sister republics of Hispanic America are names of men and women of Christlike spirit who, unashamed of the name of missionary, devoted their lives and talents to those lands. The memory of many of these is today revered in the countries which they served, while institutions which they founded continue to be popular centers of cultural influence and patterns of humanitarian endeavor. Through the work of these men and women and their successors, elements of supreme worth in the religious and cultural heritage of our country have been shared with Hispanic America, while innumerable links of understanding and mutual confidence have been forged between the Americas.

It is with deep concern, therefore, that we have witnessed an effort, now publicly endorsed in the United States by the Archbishops and Bishops of a sister Christian communion which constitutes a religious minority in this country, to set the relation of Protestant Christianity to Hispanic America in a perspective which does violence both to historical truth and contemporary fact. We deplore the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own. We can imagine no policy

more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in Spain. We, accordingly, make the following simple and plain affirmations:

*First:* The Federal Council of the Churches of Christ in America stands, and will continue to stand, for the principle of religious liberty and for the rights of religious minorities throughout the world.

*Second:* The churches represented in this Council will continue to express solidarity with the national and autonomous Protestant churches in Hispanic America, whose numerous members are loyal and patriotic citizens of the countries where they dwell. They will also continue to avail themselves of the constitutional freedom which the republics of Hispanic America grant to the representatives of every faith. Their controlling aim in the discharge of their ministry will be, as it has always been, to have a part, however humble, in interpreting the significance

of our Lord Jesus Christ for life and thought in those great and growing nations.

*Third:* We affirm, with full and first-hand knowledge of the facts, that, so far from Protestant institutions and the representatives of Protestant Christianity being a peril to good relations between the Americas, they are today, with some easily explained exceptions, and have been for decades, regarded with high favor by governments and peoples in the countries where they are located.

*Fourth:* While obliged by circumstances not of our seeking to make this statement in order to clarify the American Protestant position upon a crucial issue, it is nevertheless the judgment and desire of this Council that Protestant and Roman Catholic Christians should combine their influence, in these days of supreme crisis, to work for religious freedom and the other great freedoms, both now and in the post-war world.



## Tumult and War Cannot Destroy It

*The World Fellowship of Baptists, which neither tumult nor war can destroy, is summoned to join unitedly in praise and prayer in observing Baptist World Alliance Sunday on February 7, 1943*

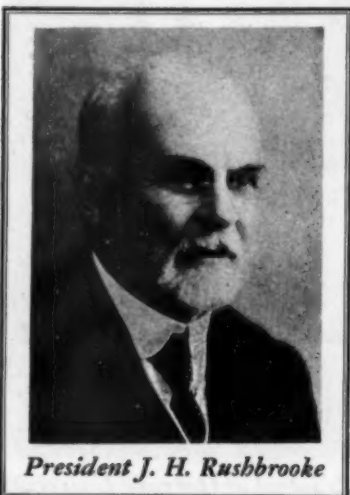
**WE** HOLD firmly to the conviction that disciples of the Lord Jesus Christ are inseparably and forever linked with one another. Even when sundered by distance and without means of intercommunication, they are still able "by faith to meet around one common mercy-seat." No conditions of

war and tumult, no human or other power, can weaken, still less can they destroy, the God-created spiritual unity of believers.

Let no one say that thanksgiving and praise have no place at such a time as this. By the grace of God the work of evangelization continues with unabated energy in mission fields covering vast areas of the world. Missionaries cut off from their home bases have been succored and sustained by their brethren of other lands. In many a country unprecedented need has been met by unprecedented and self-forgetting liberality. Losses and sorrows have evoked unique manifestations of Christian sympathy, not merely in word but in deed. Where the scourges of war and oppression have fallen on communities young in the faith, wonders of grace appear in the fidelity, courage, and patience with which the

converts glorify their Saviour and Lord. We thank the "Father of lights" for all fine qualities of Christian character and for all true service in the name of Christ, whether associated with our own or any other communion. At the same time, we are constrained, as we

*(Continued on page 126)*



*President J. H. Rushbrooke*



*Secretary W. O. Lewis*



## Baptist Ministry to Men In the Army and Navy

*If you wish to know how the money you contributed to the World Emergency Fund is being used to minister to Service Men, this report will inform you*

**T**HE World Emergency Fund raised in 1941-42 has made possible a very significant ministry to America's youth serving in the Armed Forces of the United States. The following is a brief summary of this work:

1. Cooperating with more than 200 Northern Baptist Chaplains by providing communion sets, religious posters and larger quantities of religious literature including leading Baptist periodicals.

2. Employing full-time workers to assist churches in organizing and establishing enlarged programs or to give full time to one single camp area.

3. Cooperating with other denominations and agencies in employing full-time workers for similar duties.

4. Supplementing salaries of pastors of small churches near large camps to enable the churches to secure more adequately trained and effective leadership.

5. Employing part-time workers where the task is too great for the local church and yet does not justify a full-time worker.

6. Making appropriations, when local churches need assistance, toward additional expenses necessitated by the enlarged program.

The denomination through the World Emergency Fund now reports 8 special workers; 12 full-time workers; 5 pastors of small churches near camps receiving supplements to their salary; 8 part-time workers; and 72 local programs by single churches or several churches unitedly.

Typical results of a few programs will be of interest:

By M. E. BRATCHER

1. At Kodiak, Alaska, the Community Baptist Church (with only about 75 members) ministered to 759 American soldiers in one month.

2. At Trenton, N. J., 1,685 service men registered (many attended without registering) in attending the Saturday night pro-

gram maintained by all Baptist churches of Trenton in the Central Baptist Church from January 24 to November 15, 1942.

3. At Tacoma, Wash., the churches provide beds for Saturday night and breakfast Sunday morning for men who desire to remain in town over night and attend church services on Sunday.

4. In San Diego, Cal., the Baptist churches maintain a seven-days-a-week program in the First Baptist Church which was attended by 3,005 men of the Army, Navy and Marines, last month.

5. In Sioux Falls, S. D., the Baptist churches operate an effective program and in their various serv-



*Future Chaplains leaving the chaplain's school at Harvard University*



*The British Consul at Detroit pins the Kaisar-i-Hind Medal on Miss Ethel Cronkite. See MISSIONS, January, 1943, page 50*

ices reach as many as 467 on a single Sunday with a total of 1,908 for the five Sundays from October 15th to November 15th. Our worker here has organized a particularly helpful program for Negro soldiers where there is little else for them.

In numerous other areas the service men are enthusiastic over what their denomination and local churches are doing for them. Without the World Emergency Fund this program could not have been promoted. Surely we will give again to the World Emergency Fund even at great sacrifice to continue this ministry.

#### **Army Chaplains Are Trained Primarily for Religious Service**

The accompanying U. S. Army photograph shows one of the most interesting and profound developments of the war effort. Chaplains are being sent to training schools, the most prominent being located at Harvard University. Many Baptist chaplains have trained here. Instead of being forced into all kinds of secondary military duties, as in the First World War, chaplains are now trained primarily for religious service in army chapels and under fire on the field.

The World Emergency Fund provides civilian Christian workers

## **Only Three Gallons of Gas!**

### **A PASTOR'S MEDITATION ON THE RATIONING OF GASOLINE**

*Only three gallons of gas!* What a pity! In England civilians are allowed no gas, yet one correspondent states that the churches which are left in England are filled not only on Sunday but during week days.

*Only three gallons of gas!* But in France and in other countries dominated by the Nazis, it is punishable by death even to have a spoonful. Yet the "underground reports" state that people by the thousands worship secretly every week.

*Only three gallons of gas!* "I can't attend church now!" What a shame! That statement isn't true Americanism, say nothing of being true Christianity. War may take our gas and our tires, but if we have a desire to worship God, we will find a way to reach His House.

*Only three gallons of gas!* But I will gladly use it to take my family and as many neighbors as I can accommodate in my car to the worship services of my church.—*From the calendar of the Lake Avenue Baptist Church of Rochester, N. Y.*

who are cooperating with these chaplains in the area surrounding the camps, with the relatives of the soldiers back home, and with both chaplains and Baptist service men sent to the corners of the earth.



#### **New Defense Area Church Meets in Basement**

Priorities restrict the building of new Baptist churches in defense

area, but they do not prevent the organization of Baptist congregations. These pictures tell a story which is being repeated in many industrial centers throughout the nation. In this case a new Baptist church has been formed in a Philadelphia defense development called Oxford Circle. In other new suburban communities congregations are meeting in homes, barber shops, theatres and other public buildings. The Church Extension Reserve Fund of \$250,000 is being raised to insure the future of many of these new congregations and to provide them with adequate buildings. Government stamps and bonds are being accepted to aid in the creation of a reserve fund which will be used after the war.



*The new defense community known as Oxford Circle near Philadelphia, and the apartment house in the basement of which the Baptist church holds services*

# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## A Budget Lives!

By JANET S. MCKAY

A budget isn't sums to me;  
It's happy school girls' faces,  
It's tired, sick mothers getting well,  
It's light in gloomy places.

It isn't just long columns full  
Of "headachy" addition;  
It's missionaries sailing out  
To fill a great commission.

It's you and I who'd like to go,  
And send our gifts to prove it.  
How wonderful a budget is!  
It lives and so I love it.

— Edith G. Estey

The writer, speaking one Sunday morning in a large church in the West, overheard the conversation of two young men as she entered the door. "We're having a missionary speak to us this morning. Where does all this money go, anyhow?" A pertinent question, because unless a budget is translated into living pictures, it is wooden and has no meaning whatever.

### Not Sums But "Happy School Girls' Faces"

Hinduism is a religion of ceremonies. Every girl's life has a special ceremony from the cradle to marriage. When the daughter of an orthodox Hindu family reaches womanhood, she cannot go out on the street until she is married. The writer visited such a family in Nellore, South India, and saw a little girl, who had been a student in the mission school, but who now had reached maturity and was kept in the house. She sat on the floor playing like a child. For two months she had been shut in. Two blocks down the road in our Nellore Mission School, Indian school girls were playing in the compound like



*Rev. and Mrs. T. E. Tsiang, outstanding Christian leaders in Shao-hsing. He is director of relief work*

American girls. The contrast between this girl and that of these "happy school girls' faces" was almost beyond belief. Today the budget of the Foreign Mission Boards makes it possible for 163,117 to attend schools, colleges, training centers—opening doors of freedom and Christian leadership to the Oriental men and women of tomorrow.

### "Sick and Tired Mothers Getting Well"

Early marriage, a prolific source of many evils such as enfeebled physique, impaired mind, and premature death, causes Indian women perhaps the greatest suffering. It is estimated that 200,000 women die yearly in childbirth from preventable causes. Each year one million and a quarter Indian babies die before they reach their first birthday.

The Etta Waterbury Hospital at Udayagiri, 64 miles from Nellore, South India, is a branch of the A.B.M. Hospital at Nellore. Graduate nurses at Nellore take turns staying a month at a time to help Dr. Nellie Fraser, the physician in charge. Recently Miss Elsie M. Larson, missionary nurse at Nellore, was taking her regular bus trip to Udayagiri. A man on the bus asked her about Dr. Lena A.

Benjamin. He had known her for years. When Dr. Benjamin's name was mentioned, a well-dressed woman in the back of the bus asked about her. She had been treated by Dr. Benjamin years ago.

Dr. Fraser, a fine Indian Christian young woman, educated by churches in America, wished to return to this town where she grew up because she knew the great need there. Besides caring for the hospital and clinics she and the pharmacist and Bible woman visit the homes in Udayagiri and surrounding villages, as she has time, bringing healing and hope to the women who are afraid to go out.

At the Woman's Hospital, Gauhati, Assam, the missionaries are taking care of a large number of evacuees from Burma in addition to their regular work. "They are the most forlorn, wretched group of humans I have ever seen," writes Dr. Martha J. Gifford. The orphans are living in the Mission Orphanage where they are responding to food and medicine and kindness. None of them speak Assamese, but about the first words they pick up are "I'm hungry."

Soon after her return to the Belgian Congo in 1942, Miss Marguerite Eldredge made a tour of the villages around Tondo. Mokomo, wreathed in smiles, was the first to greet in one village. Miss Eldredge recalled that in 1939 when she and Dr. E. Dorothea Witt had last visited there, Peter, the nurse accompanying them, rushed in while they were unpacking and said, "Doctor, permit me to have a syringe and medicine quickly!" Dr. Witt hastily departed with Peter and the medicine to a nearby hut where lay a very sick elderly woman. Peter's diagnosis was cor-



rect, an injection of the proper drug was given, and the woman was saved. Mokomo is still going strong as one of the happiest and most active Christians in her town.

The ministry of healing is one of the finest ways of preaching the gospel and the number of lives saved through this ministry cannot really be estimated. The past year's statistics say that 522,170 patients were treated in the 30 hospitals and 66 dispensaries supported by the budget of the two Foreign Mission Societies. Yet much remains to be done. Consider the Belgian Congo Mission. Banza Manteke, with one doctor and no missionary nurse, has the care of the surgical at two other stations, each 200 miles away. At Kikongo, which has never had a doctor, the medical work is in the capable hands of our missionary nurse, Miss Agnes Anderson. At Moanza, which doesn't have even a nurse, the hospital is in charge of Daniel Mpula, graduate of the Sona Bata Medical School, and son of the first Congolese missionary at that station, Samuel Mpanzu. Dr. Howard Freas spent four days at Moanza recently, the first visit that station has had from a doctor in a year and a half!

#### *Not "Long Columns, But Missionaries Sailing Out"*

The larger part of your budget investment in Foreign Missions is, of course, in missionary staff. The two Foreign Societies have 456 missionaries, 285 on the field and 171 at home. According to the latest record, 26 are in Japan and Japanese-occupied areas of East China; 16 are in free portions of East and South China; 44 are in West China, including 7 from Burma; 18 are in the Philippines; 33 are in Assam, including those from Burma; 24 are in Bengal-Orissa, including those from Burma; 31 are in the Belgian Congo, and 2 are returning to the Chin Hills

in Burma. News of the safe arrival of Mr. Everett Burket of West China and Dr. E. Sheldon Downs of Assam has come. They sailed with a large group of missionaries several weeks ago. Eight others are on a priority list with an early sailing anticipated.

The war in Burma and China, the evacuation trials in those countries, the long and dangerous sea journeys, the many extra and heavy tasks, all have been met by your missionaries with unusual courage and steadiness. Even when bombs were falling, they did not want to leave Burma, and only after frequent urging from the national Christians themselves would they consent. Daw May Si, President of the All Burma Woman's Mission Society, and many others said in effect: "You will not be of any help to us in a concentration camp. We would rather you would be alive and able to come back and help us when it is all over."

For the cause of Christ West China is a land of opportunity, perhaps the greatest missionary challenge we have ever known. All of the missionaries of both Societies who were home on furlough from West China got back to their posts, with one plucky new recruit, Miss Ann R. McConnell, a nurse! Even so, they cannot begin to meet

the many opportunities that have opened to the Christian church since the beginning of the great mass movement into West China.

#### *"It Lives, and so I Love It."*

The major investment of Northern Baptists in Burma and in all mission fields has been in human lives and in the upbuilding of the Christian church through them. The outstanding Christian leaders of Burma, like those of China, have evacuated to the villages. The dispersion of Christians in China has meant a new day for Christianity in that land. In East China, now entirely Japanese-occupied territory, the churches are nearly self-supporting for the first time in the history of the mission. Despite bombings, ravaged rice fields, and the quick rise in the cost of living, the Chinese churches in Shaohing area doubled their "Thank Offerings" and Christmas offerings the past year. In West China, members of the Chengtu Baptist Church have doubled their contributions for the coming year. Most courageous of all are the Chinese pastors and Bible women who continue to spread the gospel message to increasingly willing hearers.

"Jesus Christ is the foundation upon which we have built," say Christian Kachins in Burma, formerly fierce, warlike hill tribes. "Even if the missionary is forced to leave us, God is still with us, and Jesus Christ is our Lord." The budget of Foreign Missions lives through them, through the 3,559 organized churches on all fields with 408,806 members, of which they are a part. Never before has the faith been carried to so many lands where it has become firmly rooted in the lives of national Christians. All that remains is for us to keep faith with them in building the Kingdom of God on earth. *The budget is the measure of that faith, and the light shines "in gloomy places."*



*Children greeting the nurse on her monthly visit in a Congo village*

# TIDINGS



# FROM THE FIELDS

## Until the Doors Open Again Into Normal Life

*Five memorable days spent with the American Japanese evacuees at the Minidoka Relocation Center in Idaho*

By ISABELLE M. GATES

AFTER more than 24 hours of train travel and four hours of waiting at a tiny junction, I arrived at Twin Falls, Idaho. At the depot the wife of the executive secretary of the newly organized Federated Church at Minidoka awaited me and drove me the 20 miles into the Minidoka War Relocation Center. The necessary passes were ready for us at the tiny guard house of the military police. A few moments later we were driving down the main road of Minidoka. Even the physical strangeness of the situation could not dim out the sense of being at home as we passed groups of American Japanese walking along the road, saw youngsters playing in the side streets, and noticed wee Japanese gardens in front of an apartment here and there. I felt as though I knew everyone I saw and it was a glorious feeling. One of our loveliest Japanese Christian women from Portland had asked me to be her guest and after locating her at one of the canteens where she has a job, we were taken to her good-sized one-room home.

As the dinner bell sounded we joined the line which formed outside the dining hall in Block 39. The physical plan of the relocation centers is a block system of 12 barracks, each containing six apartments, with a dining hall, recrea-

tion center, and laundry room in the center of each block. The dining hall was filled with long rows of tables, with the kitchen at one end. We were served cafeteria style and each person was expected to remove his own dishes after the meal was finished. A feeling of haste permeated every meal—one of the regrettable developments of a communal eating plan.

Following supper, friends began dropping in to call, and the sweetness of being together again, without the restrictions imposed upon us at the temporary assembly center near Portland, was warm in all our hearts. After a little while some of the girls escorted me to one of the dining halls where the Youth Fellowship Forum, sponsored by the Young People's Federated Church, was already under way. The subject for discussion that evening was entitled "Mess Education"! Other questions which had been considered previously ranged from the ever-present dominating subject, "How to Get Out of Here?", to the next in importance, "Should Young People Marry While in Relocation Centers?", and again to the old problem "Issei vs. Nisei."\* If the other forums were as valuable in content as the one I attended they

\* Issei (pronounced Is'-see) means American Japanese born in Japan and therefore debarred by law from becoming American citizens. Nisei (pronounced Nis'-see) means American Japanese born in the United States and therefore citizens.

must have been highly worth while and exceedingly stimulating. The evening begins each week with a community sing after which a brief devotional is given. It seemed too good to be true that Rev. Tsutomu Fukuyama was the one to bring a Christian witness on the night I was present. In everything related to Christian youth work I was aware of his influence and of the profound effect his life is having within the Center. The weekly forums had grown out of his Bible class, and as I looked around the group that night and listened, I knew again how significant is the investment Baptists have made in Japanese young people up and down the Pacific Coast—and what significant returns we are receiving and will receive from that investment. Christians are setting the pace for the entire community and are largely responsible for determining its spirit.

Choir practice follows immediately after the Thursday evening Bible study hour. The little group went to rehearsal in an expectant mood that night for the young high school music teacher was to be the guest director. The last number was the "Hallelujah Chorus." Singing it there brought out more of its wondrous beauty of words and music than I had ever heard before. When we had finished, the guest director said in his quiet way, "Folk in this part of Idaho have never heard *The Messiah* sung except, perhaps, on the radio. This is a gift we can bring to them. If we can do it well enough we may be asked to sing in several nearby towns. That would really be something!" It was a challenge that

sent excitement through all of us, a gift the youth of Minidoka could bring to that part of Idaho—and surely a way of finding Christmas there in the middle of the sagebrush.

After two nights in a Japanese home the privilege of being a guest in one of the teachers' dormitories brought unexpected discoveries from the Caucasian staff members' point of view. Two of the teachers are returned Baptist missionaries—Miss Elma Tharp of Japan and Miss Mona Ecco Hunt of Burma. Four nursery schools, two kindergartens, and six elementary grades had been operating for about six weeks, but there were colossal difficulties to surmount before the junior high and high school grades could function. Every individual program had to be straightened out in order to make it possible for some students to continue working four hours a day. Texts had to be selected and ordered. Setting up a coordinated curriculum was in itself a gigantic undertaking demanding the full time of every teacher prior to the opening of the high school. The young people were unable fully to comprehend these problems and were restless and tense because there was "nothing to do."

Because of their hours the teachers had not found time to call in the Japanese homes. They have their own dining hall and are not permitted, except on special invitation, to eat with the residents. Consequently there had been few opportunities for them to develop friendships with either young people or their parents, although most of the teachers were genuinely eager to do so. During the three meals I ate in their dining hall—*where food, dishes and service were much superior to that found in the Japanese halls*—many opportunities presented themselves to interpret the evacuation experience, as we had known it,

with its consequent effect upon the thinking of the whole Japanese community. By remarks two of the nisei teachers had made to me I discovered they thought they were not allowed to enter the teachers' dormitories, and the supposed restriction had created a barrier in their minds. We traced it to an unfortunate sign which read "Keep Out. For Occupants Only." It had been intended for the workmen who had constructed the buildings and not for niseis or their parents! Such a little thing and wholly unsuspected by the teachers, but how much it revealed of the heightened sensitiveness of our young Japanese Americans. Miss Hunt began working immediately to see that the sign disappeared! If the discrepancy in wages paid niseis and Caucasian teachers could be adjusted half as easily, a really big problem would be solved!

On Saturday we visited the hospital, which is being equipped with the best facilities and in time will be one of Idaho's finest medical institutions. Hospitalization is urged throughout the camp for even minor ailments in order to reduce the danger of epidemics. I was alarmed to learn that the tuberculosis ward was filled to overflowing, chiefly with patients in whom the disease had been dormant or arrested prior to their arrival at Minidoka. There was no lung X-ray machine in the building, nor had much progress been made toward securing tuberculin vaccine, so that nothing was being done to check the disease in its incipient stages. But there was a bright side to the picture of the hospital as a whole. Six Baptist girls are working as nurses' aides. Two Baptist boys who finished their pre-medical courses at the University of Washington are doctors' assistants. Seven more Baptist girls are ward secretaries—just another indication that Baptist money has

been wisely invested. "These young people are spreading their Christian influence in everything they do and say." With the exception of a head doctor and a head nurse who are Caucasian, all others on the staff are Japanese-American.

When we returned to the camp after a hike along one of the Snake River canals, residents were holding a community exhibit of handmade articles. Some of the things were breathtakingly beautiful: miniature Japanese gardens created of rocks and stones and sagebrush, with tiny green grass growing in the crevices; exquisitely wrought wooden screens with intricate carvings; bookcases; lamp tables; shelves fashioned from scrap lumber; bowls; ferneries; stands cut from desert greasewood and polished to bring out the lovely colors of the grain; sweaters wonderfully knit with every conceivable stitch and design; socks and warm mittens. Many embryonic industries were represented in that display, which may play a part in the total resettlement picture. Practically every article had been made since the owner's arrival, and certainly there was artistry of the highest order on exhibition.

When the Federated Church was organized and the Protestant resources within the camp were pooled, the church school was divided into four areas, loosely graded, with teachers recruited from each section. The issei ministers rotate from group to group and consequently have not found much satisfaction in their work. All sense of having a parish has been obliterated or is being erased by the administration's attitude that the community service division can handle problems which the ministers formerly attempted to solve. This attitude is quite friendly, shows no intent to hurt the church program, but is simply the staff policy. (Continued on page 124)

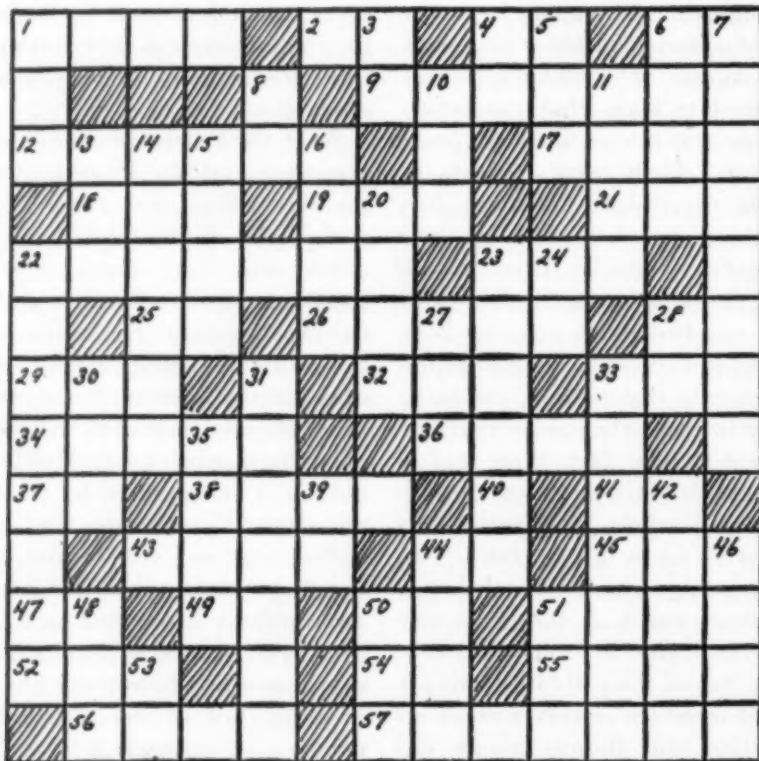


# MISSIONS CROSS WORD PUZZLE PAGE

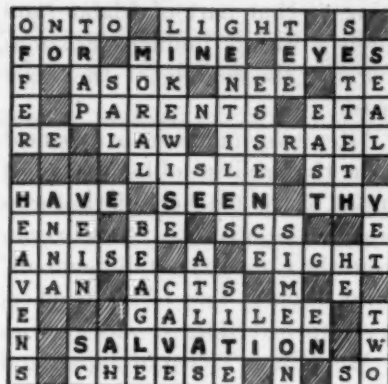
## No. 66 — The Baptism of Jesus

### ACROSS

1. "... was he of whom I spake." John 1:15.
2. "who coming after me ... preferred before me." John 1:27.
4. "I and ... Father are one." John 10:30.
6. Sunday school.
9. Levite sent by Jehoshaphat to teach people in Judah. II Chron. 17:8.
12. "... it to be so now." Matt. 3:15.
17. "descending like a ..." Matt. 3:16.
18. Gate of the temple in Jerusalem. II Kings 11:6.
19. "touched the ... of His garment." Matt. 9:20.
21. "when he saw ..., he said, Daughter, be of." Matt. 9:22.
22. and 23. "Thou art my ... ." Luke 3:22.
25. Field Marshal.
26. Adjust.
28. Ezra. 29. Greek letter.
32. Tropical American cuckoo.
33. Color.
34. Thin slabs of baked clay.
36. "every good ... bringeth forth good fruit." Matt. 7:17.
37. "Whose fan is ... his hand." Matt. 3:12.
38. "this is he, of ... it is written." Matt. 11:10.
40. and 41. "... God, even thy God." Ps. 50:7.
43. "whether he ... the Christ, or not." Luke 3:15.
44. And.
45. Large covered wagon.
47. Plural ending of nouns.
49. Seventh note in scale.
50. Chapter in Matt. and Luke that tells of the temptation of Jesus.
51. Downright.
52. "unto you is born this ... in the city of David." Luke 2:11.
54. Third note. 55. Girl's name.
56. and 57. "in thee I am ... ." Luke 3:22.



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NO. 4

### Last Month's Puzzle

#### DOWN

1. It is (cont.). 3. Saint.
4. Bachelor of Music.
5. A Jew (Colloq.).
6. "to ... life, or to kill." Mark 3:4.
7. Messenger mentioned in Zech. 7:2.
8. "and comest thou to ..." Matt. 3:14.
10. Unit of electrical resistance.
11. "But ... forbade him, saying." Matt. 3:14.
13. "When ye pray, ... not vain repetitions." Matt. 6:7.
14. "thus it becometh us to ... all righteousness." Matt. 3:15.
15. "And lo a voice ... heaven." Matt. 3:17.
16. Fifth satellite of Saturn.
20. Book of Scandinavian mythology.
22. "unto John, to be ... of him." Matt. 3:13.
23. "and the ... like a dove descending upon him." Mark 1:10.
24. Old Testament.
27. "Go to the ..., thou slug-gard." Prov. 6:6.
28. Evangelical Union.
30. "which taketh away the ... of the world." John 1:29.
31. Son of Manasseh. I Chron. 7:14.
33. "and, lo, the ... were opened unto him." Matt. 3:16.

35. "two hundred . . . , and twenty rams." Gen. 32:14.  
 39. Whirlwind off Faroe Islands.  
 42. River in France.  
 44. "but deliver us from . . ." Matt. 6:13.  
 46. "I have . . . to be baptized of thee." Matt. 3:14.  
 48. "and he . . . the Spirit of God descending." Matt. 3:16.  
 50. Mischievous child.  
 51. A bird, the mew (Scot.); calf's call.  
 53. ". . . are they which justify yourselves." Luke 16:15.

## THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

### Are You Fond of Report Blanks?

By ALICE W. S. BRIMSON

**R**EPORT blanks! "How I dislike them," says Mrs. Local Church President. "One plus one plus five plus two! I never could do arithmetic. Is all this 'fuss' necessary? The work is the thing that counts, anyway."

Wait a minute, Mrs. President. It may seem meager in a time like this, but you send your report to the Associational Vice President. What you have done may seem small, but add it to the other nearby churches and together you have done something in White Cross that is really astounding—or maybe in Christian Citizenship, or in the work of the Devotional Committee. She in turn sends her fine report which with other Associations, makes a report, which makes the State Board really pause in deep gratitude. These reports go to headquarters. When you read after the fiscal year is closed, that Baptist women gave \$123,031 in the Love Gift Boxes, above all their regular giving, you realize that it has been worth while. Then you can really sense the far reach of White Cross or Christian Friendliness. In that great total your "one plus one plus five plus two" was an integral part. It is not so meager after all, is it?

Reports are to organizations what grades are to students. They

mark progress or they show lack. Through reports as standards of measurement we keep work efficient and balanced. A few years ago one of our denominational schools decided that students were prone to work for grades. Better abolish grades. They would give only course credit or honors for outstanding work. It was a specialized school in which students were unusually well motivated. But after two years the standard of work had deteriorated. The grade was the little extra incentive to effort. Would your Society do equally good work if the work was never reported?

Reports are not only additional incentive to efficiency, but they are indications of weakness as well. As reports are made, they show unwittingly that White Cross is slumping; that unwittingly the meetings have been used so often for matters outside of missionary interest that the regular interest in the missionary enterprise is not being promoted; or they show that some departments of work are strong and other parts are definitely slumped. So in the church, the association and the state the report is the guidepost to the program emphasis in the year ahead.

"But they are so uninteresting. I am distinctly bored at Annual

meetings where reports are given," complains Mrs. Local Church President. Then you have been at meetings where program committees are still living in the horse and buggy age. Modern reports are dramatized, or visualized, and they can be the snappiest and yet the most inspirational meetings of the year. "Ourselves in our world" is a subject which ought to help every woman know how her little work fits in to help a whole distraught world in a day like this. We must relate "the coal scuttle to the universe."

This year we want to try something new. All reports are to be sent in at the same time—Missionary Education, Christian Friendliness, White Cross, National Committee—every report of women in the church will use the same dates.

Local church in hands of the Association by April 20th.

Association reports in the hands of the State by April 27th.

State in the hands of National by May 4th.

Will you, Mrs. Local Church President? Will you, Mrs. Association Vice President? And you, Mrs. State President?

No extra letters, no delay, no telegrams and telephones in a year when our government asks us to conserve. Your boys are learning discipline in the service. Will their mothers show the same discipline in their promptness and accuracy? Don't wait for anybody. Have your report in on time. Don't break the chain or fail to perform your obligation to your group—that of making their work significant because you have reported it as part of a great whole!

"One plus one plus five plus two" plus times 50,280 volunteer officers reporting—equals an inspiring picture of achievement of Baptist women—incentive to greater achievement in 1943-44. Let's say, "I'd love to," as Guild Girls do.

## The Tangled Web of the World's Race Problem

*The first assembly of the newly organized United Council of Church Women devotes the major part of its time to a realistic consideration of the threatening race problem*

THE United Council of Church Women was organized at Atlantic City in December 1941. The following February the first Board met in Chicago. The assembly and board meetings recently held in Cleveland in connection with the seven interdenominational agencies (See *MISSIONS, January, 1943, 39-41*) revealed that much progress had been achieved during the first year and gave direction for the future.

There was a wealth of noted speakers, and many moments of high inspiration as well as deep heart searching. Whether in board session, in the assembly, in joint meetings with the Home Missions Council, Foreign Missions Conference or the Federal Council of Churches, we were repeatedly faced with the tremendous implications nationally and internationally of the tangled web of the race problem. And America's contribution to the just and durable peace hinged largely upon the solution made to this basic problem. The church, which through its missionary enterprise has already provided a channel for achieving fellowship and understanding across the world, should now assume a major role and adventure further into the area of actual experiment.

Perhaps the most pointed thing in this article would be to quote in part from the findings of one of the panel presentations on, "Church Women on the Alert to the Spiritual Implications of Racial Problems around the World." Heading this panel was Miss Helen M. Brickman, member of the Committee on Resettlement of Japanese

By LUELLA A. KILLIAN

Americans. Others taking part were Mrs. Albert E. Beebe, of the National Board of the U.C.C.W., Miss Alice Cheney, a returned missionary now working among the Japanese Americans in a relocation center in Arizona; George E. Rundquist, Executive Secretary of the Committee on Resettlement of Japanese Americans; Harry Yamaguchi, an Oberlin Senior, and Mrs. Charles K. Roys. The panel committee offered these findings:

We, the church women of the United States, have been confronted with the predominating un-American and un-Christian attitudes and practices toward racial groups in America. We have come to realize that these existing attitudes and practices tend to wipe out the sacredness of individual personality. They open the way to dangerous propaganda. They create unsalutary reverberations around the world. They hamper the possibility for America's effective leadership among the nations. They hinder democracy from being exemplary. They are stumbling blocks for a just and durable peace. They threaten the Christian movement around the world. Finally, unless they are changed, they may become the grounds for an even greater war for race supremacy.

Having become particularly conscious of the gravity of the situation, we submit these recommendations:

I. That as Christian women we make a thorough heartsearching inventory of our own attitudes concerning the people of varying races. Are our spiritual resources sufficient to put into actual practice the Scriptural teaching of the brotherhood of man?

II. That every consecrated Christian woman be urged to add to her

thinking the "fifth freedom," freedom from ignorance. This can be done through acquisition of knowledge of the culture, traditions, and talents of varying peoples.

III. That Interracial Clubs be formed for better understanding. We suggest that they be formed on the basis of numerical equality of membership and of responsibility.

IV. That Christian homes be opened to foreign students so that friendly relations may be established.

V. That we as church women take an active part in the relocation of Japanese-Americans into civilian life. This can be done by creating favorable attitudes within our own communities so that the presence of an American of Japanese descent will be welcomed. We can assume a responsibility for securing positions with equitable compensation for services, for acquiring suitable housing accommodations and for planning for the social requirements of the newcomer.

VI. That we as church women use our influence in working toward the opening of the doors of all churches, hospitals, schools and colleges to people of all races.

VII. That we as church women lay aside our platitudinous conformity, pious hypocrisies, and indifferences and now begin to make an aggressive crusade for the elimination of racial discrimination. Realizing that the church is the only instrument that can initiate such an undertaking, we recommend that church women, regardless of their localities and numbers of racial groups in those communities, determine to make some ameliorative overtures, accepting willingly the probable consequences, counting it a joy to suffer for the Master.

Baptist women who are making their contribution to the work of the United Council include: Mrs. Abram LeGrand, first Vice President and Editor of the magazine, *The Church Woman*, Miss Margaret T. Applegarth, Mrs. E. L. Eggers, Mrs. Earl Breeding, Mrs. John C. Killian, Mrs. Willus Leyton, Mrs. Bessie Payne, Miss Pearl Rosser and Mrs. Frank Singiser.



# MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE BAPTIST YOUTH FELLOWSHIP

THE ROYAL AMBASSADORS THE WORLD WIDE GUILD THE CHILDREN'S WORLD CRUSADE

## Books and Materials of Special Interest

*Interracial Brotherhood Through Christian Unity.* A series of programs for children, youth and adults, prepared for Race Relations Sunday, February 14, 1943, obtained from the Department of Race Relations, 297 Fourth Avenue, New York, price 6¢ per set. This material includes worship service suggestions and programs as well as information for speakers, information about American Indians, Negro Americans, Mexicans in the United States, Orientals in the United States, and supplementary information.

*The World Day of Prayer, March 12, 1943.* This program has been prepared by Dr. Georgia Harkness of Garrett Theological Institute, Evanston, Ill., and Mrs. Benjamin E. Mays of Morehouse College, Atlanta, Ga. There is special need for every person to participate in this World Day of Prayer this year. The World Day of Prayer is sponsored by the United Council of Church Women, 156 Fifth Avenue, New York. Supplies may be obtained from them or through denominational agencies. Supplies: *The Call to Prayer* is free. A poster 17 x 22" is 5¢. Worship program for adults and young people, 2¢ each. Handbook for Leaders, 10¢.

*The State of the Church.* A report to the biennial meeting of the Federal Council of the Churches of Christ in America, 10¢ a copy. The 1942 report has many items of peculiar significance: (1) The permanent functions of the church; (2) The church and the war; (3) The church and the race problem;

(4) The church and economic reconstruction; (5) The church and the preparation for the peace. Among the conclusions are:

It is important to say again that only a worshipping church that at the center of its life confronts God as revealed in Christ can serve humanity well. The God who calls us in Christ also shows us in the history of our time that without justice and fellowship human life is a disaster. The Church is the bearer of the faith that has been the chief source of what justice and fellowship men have known. . . . To win men in all lands to that faith, often to win them back to it, not because it is useful but because it is true, is the Church's greatest service to the world.

*Christian Young Adults and the War Crisis.* This pamphlet, 10¢, may be obtained from Dr. Oliver B. Gordon, 1010 Temple Building, Rochester, N. Y. It was initiated by one of the camps of the United Christian Adult Movement supplemented by a Young Adult Commission and finally issued under the auspices of the New York State Christian Young Adult Council. The pamphlet deals with: (A) Contacts with young adults absent from the local church; (B) New developments in young adult programs necessitated by the war crisis, in the armed forces, in civilian public service camps, in home church; (C) After the conflict. The pamphlet concludes with a bibliography on young adult work in the church and a worship service. Helpful for young adults to use in their own work.

*What Can Christians Do Now?*, 5¢. A report of the 1942 Adult Conference includes practical suggestions for activity.

*The Christian Family in Wartime*, 2¢ each. An 8-page leaflet giving high lights from a conference on the conserving of "Christian family life in wartime." Practical problems to face in local churches.

*Silver Bay Talks On National Missions*, by MARK A. DAWBER, Home Missions Council of North America, 15¢. This contains three addresses on The World Mission of the Church, National Missions and Social Change, National Missions and Christian Service.

## Before American Youth Sails Overseas

The United States Government has produced a series of pamphlets to orient service men in the customs and cultures of the various countries to which they may go. These admirable pamphlets have been prepared by people of insight and wide experience. Yet there remains one subject with which they have not dealt adequately.

Through experiences in local churches and also in colleges and universities the youth of our land have come to know people of all cultures and religions. The Christian church has been taken for granted in the life of these young people, yet when they go overseas they will find themselves in alien cultures where at first glance the church may not appear to have any part.

Before our youth leave the schools and colleges they should be made aware of the fact that in practically every land they may visit in any part of the world, the church has been at work and Christian fellowship is possible however unusual

the surroundings. Christian colleges should make available to young men and women, information about christian churches in other lands. No one denomination covers the globe but the ecumenical church has stations in all parts of the world.

The Department of Missionary Education is prepared to recommend books, pamphlets and other materials which may help to interpret the church abroad to those who may go overseas. This type of work should supplement the pamphlets which the government already is making available to soldiers and sailors. Small pamphlets or leaflets on the church in different

lands are being prepared for folk in the home churches and in the colleges. The church and school together must help those who will have such new and strange surroundings to become adjusted to the emergency with greater facility because they are aware of the presence of members of the Christian brotherhood.—*Dorothy A. Stevens*, Secretary of Missionary Education.

**Bible**  
**Book-of-the-Month**  
**II. CORINTHIANS**  
**For February**

## ROYAL AMBASSADORS

### Leaders in the Northwest Country

Rodney M. Britten, Director of Christian Education for Oregon, is keenly interested in work for boys. In cooperation with an active committee he has prepared a valuable pocket-manual for leaders. This covers the program of Royal Ambassadors, the 4-H Clubs, and Boy Scouts.

In the State of Washington, an outstanding worker with boys is Rev. William T. Turner, Pastor of the Sixth Avenue Baptist Church, Tacoma. Last summer, for the third season, he directed the eastern Washington "Twinlow-Camp" for boys. The enrollment was 70 lads, of whom 24 made the decision to follow the Master in Baptism. This growing camp has the loyal support of the pastors of the Spokane area. Mr. Turner has been asked to direct the junior high unit for boys at Camp Burton in 1943. He is our representative of Royal Ambassadors for Washington.

Another valuable worker with boys in the northwest is Rev. Tsutomu Fukuyama, now in the Minidoka Japanese Relocation Camp at Hunt, Idaho. "Tom" holds two college athletic records and recently was graduated from Berkeley Baptist Divinity School with high honors. He is using the R. A. Hero Courses in program-building for these Christian Japanese lads whose homes were originally in Oregon and Washington. He hopes to serve in 1943 on the staff of the Ocean Park Camp for his second summer. His fine mind, warm heart and athletic powers well qualify him for boys' work.

### A Boys' Program on International Relations

#### I. PREPARATION

1. Check the national groups represented in your own church.
2. Prepare a three-minute speech or write an essay of at least 300 words on the history and present condition and needs of one of the

following: China, Alaska, India, Mexico, or Puerto Rico.

3. Give reasons other than personal preference or prejudice for your choice, and tell why those omitted were not chosen.

4. Name 10 people, foreign-born, or of foreign parentage, who have made a definite contribution to American culture. Give the native country of each and state what his contribution has been.

5. Cite four instances in the life of Jesus that show where he reached across national lines to recognize people of other nations or races.

#### II. SERVICE

1. Ask your church school superintendent or pastor to arrange an opportunity for your group to present some of the essays or talks to the church school or church.

2. Dramatize some national custom of one of the countries studied and present it to some meeting in your church.

3. Prepare a poster showing contribution of other lands to the life of America, and exhibit it.

#### III. FELLOWSHIP

1. Suggested Guests: Invite a representative from each of the countries you have studied. Invite members of the congregation who are foreign-born or children of foreign-born to tell a contribution to American life of their ancestral culture.

2. In the devotional service make use of the stories from the life of Jesus which the boys have discovered in the program.

3. Sing such hymns as—"In Christ There is No East Nor West," "The World Children for Jesus," "My Country is the World."

This program is an excerpt from *Hero Craft* prepared by Theodore L. Conklin. The course consists of 12 projects based on *Missionary Heroes Course II* by Floyd L. Carr. It may be obtained for 10¢ from the Dept. of Missionary Education.

## WORLD WIDE GUILD

shares with the BAPTIST YOUTH FELLOWSHIP  
in observing February as denominational month

### Baptist Youth Observe Denominational Month

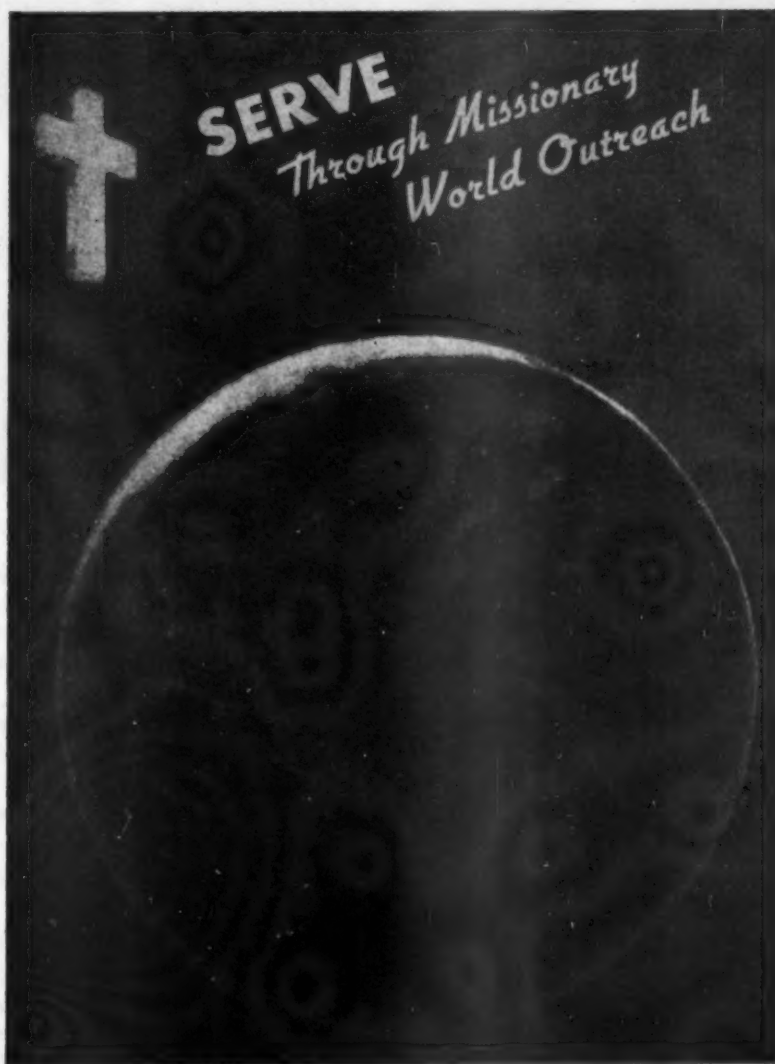
*The Baptist Youth Fellowship has scheduled  
February for observing denominational month*

**Y**OUTH of this generation has  
become world-conscious!

Whether they are at the end of the  
earth or at home, in training or in  
the factory, they are aware of a  
*whole world* to which they belong

By ELSIE P. KAPPEN

and in which they must henceforth  
live their lives. For Christian  
youth the very awareness of the  
world and its staggering need



*She learns all about Baptists at  
work all over the world by read-  
ing "Baptist Democracy Serves the  
World"*

creates the compulsion to establish  
something finer, more enduring—  
the Kingdom of God on earth.

The world which emerges out of  
the present chaos will offer its most  
compelling challenge to youth.  
They will have much to do with  
fashioning it. The moral and  
spiritual leadership of that world-  
to-be must come from the youth of  
the Christian church. Upon the  
shoulders of these young disciples  
of Christ must rest the tremendous  
task of rebuilding, strengthening,  
extending the lines of that King-  
dom which has no end and which is  
the hope of a new world.

It is no accident but rather by  
deliberate intent therefore, that  
the Baptist Youth Fellowship  
places the missionary dynamic at  
the heart of its new life. *SERVE  
Through Missionary World Out-  
reach* is the goal set at the very  
center of its program of youth ac-  
tion for Christ. In accepting this  
challenge the young people propose





to be intelligent about the world outreach of the church and to take their active part *now* in the spread of the gospel of Christ which alone can change the world.

Missions will be a year-round emphasis, but they have set February as the time when they will observe *denominational month*. Through the study of this month they will discover the thrill and sweep of what Baptists are doing all over the world. They will see it as the outreach of their church and will learn the bonds of fellowship which make so great an emphasis possible. In the *Adventure Packet*

**The Baptist Youth Fellowship has scheduled the month of February as denominational month in order to become aware of Baptist world service. Through its missionary world outreach this new youth organization in the Northern Baptist Convention seeks to serve, to understand, to interpret, to promote, and support Baptist mission work around the world.**



are suggestions and literature for making this month one of enlarging awareness of Baptist world service which will claim the capacities and devotion of young people. On other pages of this issue this missionary emphasis of the Baptist Youth Fellowship is lifted up

pictorially. They would make an attractive display on church bulletin boards during denominational month. Baptist youth invite their churches to join them in observing *Denominational Month*.



#### ON THIS PAGE

*Three fine types of Christian youth leadership among the American Indians. Baptists minister to 18 tribes of the first Americans and train Indian Christian leaders at Bacone College as part of the great home mission program touching most of the states and reaching to Alaska, Cuba, Puerto Rico, Haiti, Nicaragua, and El Salvador*

#### AT THE LEFT

*Negro girl students at Spelman College. Christian leadership in every walk of life is the increasing product of our Negro schools in the South*



# **SOME THINGS THAT YOU CAN DO**

Distribute *Strongholds*.

Exhibit posters showing the work of various Baptist organizations.

Give the basic program contained in *Baptist Democracy Serves the World*.

Develop a church school worship service which lifts up certain mission fields for prayer in the world emergency.

Reveal the work of some Baptist organization in a Quiz program or dramatic skit.

Work out a social evening fea-



turing a mission field using decorations, costumes, games, food.

Present missionary current events in Youth meetings or on a bulletin board through February.

Indicate on a world map by special markings where Baptists are at work.

Plan a World Fellowship evening with interesting reports from home and foreign fields.

The Baptist missionary enterprise reaches ten fields in five countries ministering to a great range of human need, and is made more imperative by the suffering of a war-torn world.

## **ON THIS PAGE**

**ABOVE:** *Amid upheaval, hunger and war, Baptist missionaries minister to the physical and spiritual needs in three fields in China and in other lands*

**CENTER:** *Although communication with the Philippine Islands mission has been cut off, Philippine youth trained in our Christian schools are the hope of the future church in the Philippine Islands and elsewhere*

**AT THE RIGHT:** *In peace or war the medical missionary carries on the healing ministry of The Great Physician in India and in ten other mission fields*





ABOVE: These Guild girls are planning early to make Denominational Month a success in their churches

RIGHT: She turns to the pages of MISSIONS to learn how Baptists are serving through missionary outreach

BELOW: A Guild group looks over the Baptist Youth Fellowship program and discovers its central missionary objective



#### Gifts from Many Lands

From India—Meditation and Mysticism.

From China—Patience and Genuineness.

From Japan—Love of the Beautiful.

From Latin America—Love of the Poetic.

From Central Africa—Cheerfulness.

From Moslem Lands—Sense of the Transcendancy of God.

From Ancient Christians of the Near East—Patience under Persecution.

From Korea—Simplicity of Faith, and the Obligation to Witness.

From Latin Europe—Emotional Warmth.

From North American Indians—Sense of Constant Presence of God.

From Pacific Islands—Light-heartedness.

From North America—Aggressiveness and Ability to Organize.

From Great Britain—Rational Faith and Emphasis on Tradition.

From Northern Europe—Stability and Scholarship.

the objective mentioned above, certain emphases are outlined. One of these is "Sponsor definite plans for personal and family devotions and group worship."

**PERSONAL:** In the *Grow* section of the *Adventure Guide* (manual of methods) in the "Adventure Packet" are some helpful suggestions for making personal devotions vital. These suggestions will be useful for your Guild Chapter.

"Discuss in some youth meeting the problems which young people have in their personal devotional life.

"Encourage the use of devotional literature. Make a search for the best materials to recommend. The Baptist booklet, *The Secret Place*, should be called to the attention of your youth group.

"A Bible book-of-the-month might be chosen and suggested for all to read during a given month. Discover special needs for prayer and suggest two or three of them to the

#### Grow

*Grow in Personal Christian Living.* In the suggested calendar of the year's activities. Guild girls will want to note this objective in their Guild meetings as well as in the other youth groupings in which they find themselves. Under

group to remember during the following week or month. Set a definite time for personal devotions like the 'Morning Watch' or the 'Angelus Hour' which the group observes individually and yet at the same time. Sponsor the plan of Prayer Partners."



## Children's World Crusade

### Dear Boys and Girls:

Two nights ago we had our first good snow. All night long the beautiful star-shaped flakes came down quietly to cover all our city so that the next morning our tall, gray, dirty roofs looked like they had been covered with a coat of glistening white paint. The ground was white instead of a dull brown. The bushes and branches of the trees sparkled in the sunshine.

What fun the children had! One little four-year-old girl had never seen snow before, as she had lived in Florida. Do you know what she liked best of all about the snow? She could step into it and leave her footprint. She took one step and then another, each time putting her foot into the fresh snow.

As I watched this little girl making fresh footprints in the snow, along came a little two-year-old brother who was a little afraid of the snow.

"Come on, follow me," cried the little girl, and little brother stepped in her footsteps across the snow.

"I'm walking in your steps," he called as he stretched his little legs so his feet would step into his sister's footprints.

As I watched the two children playing, I thought of another who made footprints for us to follow in. He came to this world a very wee little Baby. He grew up just like all boys and girls. When He was a young man He was kind to people, He healed the sick and took care of the poor. His name was Jesus. Today we who love Him try to follow in His footsteps by doing the things He did when He was here.

How many kind things have you done for someone else this week?

Sincerely your friend,

*Florence Stansbury.*

### Africa — The Land of Enchantment

"A little boy leading prayers at the opening of school one day prayed: 'Our hearts are like a book full of mistakes. Take Thy eraser (rubber), Lord, and erase all our faults.'"

Africa is a land of many peoples, many interests, many cultures. As we begin our study of this fascinating country we need to refresh our minds by reading some of the current material:

*The Children's Packet on Africa* is a must for the study of Africa. Dept. of Missionary Education, 152 Madison Avenue, New York, N. Y. 25¢

#### MISSIONS Magazine:

March 1942—"She Came Back Grown Up"

April 1942—"When Easter Dawned in Belgian Congo"

Sept. 1942—"A Caesarian Operation in Belgian Congo"

Oct. 1942—"Inspiring Shore Trips En Route to Congo"

Oct. 1942—"Ten Thousand Patients and Five Hundred Operations"

*In the African Bush*, Junior study book used in 1936-37

*The Drum Call*, Primary study book used in 1936-37

*Heritage of Beauty*, DANIEL FLEMING, pp. 82-86

*Each with His Own Brush*, DANIEL FLEMING, pp. 67-77

*Come Everyone and Worship*, ARMILDA B. KAISER, Chapter II

*We Gather Together*, GRACE MCGAVRAN, pp. 17-18

*Fun and Festival from Africa*, CATHERINE MILLER BALM

\* From: *The World At One in Prayer*, by DANIEL FLEMING. Harper & Bros. Page 100. Used by permission.

*All Kindreds and Tongues*, pp. 239-253

The public library will offer much in the way of picture books, slides and additional story and informational material on Africa. Children in the fourth grade or older will have a good background for this study from their school social science studies.

In the Children's World Crusade Leader's Materials, there is listed "Directions for Making an African Village." This may be an interesting activity for Primary children. The making of maps also proves not only a worthwhile, but very engaging activity for older Primary and Junior boys and girls. If you wish a large Picture Map of Africa one is available for 50¢.

Some of the *Eagle Books*, carrying the biography of well-known missionaries, would make an interesting study if the stories were told and adapted by the leader. Those particularly of interest to our study of Africa are:

- No. 2. Roll On, Wagon Wheels!
- No. 15. Mary and the Black Warriors
- No. 18. Always on the Go
- No. 21. Hero of the Hottentots
- No. 23. Get Through or Die
- No. 24. The Man with One Thumb
- No. 28. They Thought He Was Mad
- No. 29. Apolo in Pygmyland
- No. 33. Great Wizard
- No. 34. Alone to the City of Blood
- No. 39. Where White Men Died

As we enter into the new study may we make the little African boy's prayer our own?

### Building A Church

Did you ever help build a church? Here's a story that comes all the way from Africa that tells how boys and girls, men and women all shared in the joy of building a church in which they might worship God.

The missionary pastor called all the village Christians together to talk over the problem of how they might build a Christian church. These Christians had been meeting in a thatch-roofed mud building. Whenever it rained the roof leaked, the mud fell off the sides and sometimes the poles which held up the roof toppled over. So they did need a new church.

"Let's have a church that won't fall over or leak," said the people. Now the only kind of a church that wouldn't fall over or leak would be a stone church. They didn't have any stone in their village, but they knew of stone they could get about four miles away. Four miles to carry heavy rocks! That's a long way. But not for these Christian boys and girls and men and women who wanted a church.

For months everyone in the village carried rock. After school was over the boys and girls made trip after trip. After work men and women did the same.

The pile of rock grew larger and larger. One day the missionary said, "We have enough rock to start building our church."

Men worked after their day's work was done. Boys and girls helped carry rocks to the builders. And one day it was finished!

How happy all the people in the village were. They had a church made of stone where neither the rain could come through, nor the poles fall down.

Do you think these boys and girls loved their church? I believe they did. Do you know why they loved it so? Because they helped to build it.

Next month I'll tell you how they dedicated their church.

#### "What Impressed Me Most . . ."

Away back in April 1941, this story had its beginning. Felipe Rodiles of Guantanamo, Cuba, went with his mother to the Cuban Bap-



*Felipe Rodiles*

tist Convention. He was only nine, but had been a most interested member of the Children's World Crusade for several years. Delighted that they were to have a member attend the Convention, the group asked their delegate to make a report to them when he returned. Proudly Felipe carried out his commission. He attended all the sessions, which were for adults, not children!

He brought an interesting report to the group, and in conclusion he said, "The thing that impressed me most was the need for the missionaries to have more money to help boys and girls."

At the close of the report the children continued to discuss this need as the boy had presented it. Enthusiastically Felipe finally made this motion: "I move that we give an extra offering each meeting to be sent directly to some missionary to help more boys and girls know more about Jesus."



*Children in a Congo village*

Each meeting the extra "love offering" was given. Small hands lovingly placed this special gift into an offering plate. Gradually the small gifts grew into a large gift. About a year later the missionary who sponsored the group told the children she was going home for a visit. They wanted her to take their special "love offering" and send it to the missionary they had been studying about and had learned to love even if they didn't know her. She was Miss Rena Button, Director of Christian Education for Mexico! The total gift was \$7.50. What a lesson in sacrificial giving.

#### Boys and Girls Alike the World Over

A Congo boy is so much like boys in America! "But," you say, "you would never catch me kneeling before a hole in the ground." That's the way Congo boys catch flying white ants. Gathered around a tiny hole, they snatch the long-winged creatures one by one as they climb out of their nest below. In cramped quarters they have hatched, grown their wings, and now suddenly get the urge to use them. But there is no flying for them if the boys get wind of it. Going along the path you know what has happened, for there lie all the wings, jerked off before the rest of the ant is plopped into the mouth raw and hurriedly chewed so as not to miss the next turn.

"I wouldn't mind being in on the 'putting of the fire' at the close of the dry season," when lack of rain for a few weeks permits the tropical sun to get in its fierce work of "tinderizing" the great weeds and tall grasses. The villagers agree on the day and await in a wide circle, every mother's son of them, for ahead of the smoke and flames come fleeing for their lives all sorts of bewildered little animals, especially low flying birds, snakes and field rats. Every one you miss with

your arrows you must go after "lickety split" and pounce on with any or every part of you; it's a long time to next dry season. Furious flailing for a few minutes insures frequent feasting.

Of course you would do these things, for this is but the Congo boy's going to the cupboard after school for something to eat, except that for him there is no cupboard, no school.

You say, "I am not at all like a Congo girl. Nobody is going to eat the insides of pumpkin seeds that I spit out after I crack them in my mouth as I sit by the cooking pot."

All Congo boys and girls like to feel that they count and are eager to have a part in things. Up the Kwilu River, not long ago, mud had been burned and mahogany beams fashioned until a great, new "house of God" stood on the mission station. The fathers and mothers were to come in in great numbers to a big celebration of dedication of this wonderful building. The youngsters felt left out. But to the 400 children from the nearby villages who came regularly each week to Sunday school on the station we said one day: "When you come next Sunday reach overhead, pause in the vines, and step aside from the paths and collect those things which we funny white people like to pick and put in the houses to look at. We'll have a part too in the dedication."

Word must have gone abroad that the children were to have a part. We had described to them how the children of Jerusalem had theirs one Palm Sunday long ago. There must have been a thousand altogether, all of Crusader age, who came early that Sunday to the station, some tiny tots with their two hands so full of ferns and flowers that they too were strewing them on the way.

Two by two, some of those hands holding what must have been

orchids. What a long line of loveliness they were! As we marched around the new building singing and piling in the Gothic-arch openings of God's big, new house the offerings of freshness, color, and beauty, so that when the older ones entered later for the many services of the day they beheld not only mud and mahogany used in a new way but bowers of God's suggestion for the pattern of our lives;

they were helped to worship Him and many came to realize that their hearts and lives too needed to be added to the dedication.

The children went off under the palm trees for their own services, but their little hymns had in them a note of "Hosanna." Yes, Congo boys and girls are in every way like boys and girls in America.

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## THE OPEN FORUM OF METHODS

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### "The World At One in Prayer"

As reported from time to time in *The Open Forum*, many groups include in the year's program one meeting on *prayer*, usually featuring *A Book of Remembrance*. An inspiring program on this theme is described by Helen E. Kopsch, of Baldwin, L. I., in the December issue of *Women and Missions* (a Presbyterian magazine). It is reprinted here with the kind permission of the publishers. Baptist women will find it of especial interest because Dr. Daniel J. Fleming's book, from which the program takes its title, appears in the Christmas edition of the *National Missionary Reading Program*.

#### *The World at One in Prayer*

Dr. Daniel J. Fleming's new collection of world-wide prayers formed the basis of our recent missionary fellowship program.

As we entered the church parlors we saw maps on every wall: of Europe, of North and South America, of Asia, of the Pacific Islands, of the West Indies, and of Africa. Here and there on the maps were little messages, attached with Scotch tape.

The leader opened the program on Prayer by reading Solomon's petition for wisdom (I Kings 3:5-15) as an example of Hebrew prayer, followed by

the beautiful, comprehensive Lord's Prayer.

"When all other means of communication fail," the leader said, "there is still the golden chain of prayer which links the entire Christian family together. . . . All the prayers we shall read . . . are the sincere outpourings of some Christian heart. . . ."

Then each of the members removed one of the typewritten slips from a map. We were moved by the British air-raid shelter prayer for strength; by St. Francis of Assisi, who prayed, "Lord, where there is hatred, let me sow love"; by the German congregations for their suffering leaders: "Abide with those who are imprisoned"; as well as by the intercessory prayer for France: "That trial may purify and ennoble her."

There were crude little prayers from the younger churches, too. Who but a Chinese Christian would pray, "O God, I am as one hungry for rice, and parched as one thirsty for tea; wilt Thou fill my so empty heart?" A refugee woman, who had just learned to read, begged, "O Lord, make us Bibles, so that those who cannot read the Book can read Christ in us." An African convert, visiting the mission station, for the first time saw people sewing; he uttered this prayer: "Lord Jesus, you be the needle and I'll be the thread. You go though first, and I will follow wherever you may lead."



An immediate result of this program was the formation of a prayer circle, meeting weekly at the church, and welcoming to its fellowship of meditation and prayer anyone who wishes to join in petitions about individual problems, or church needs, or the world-wide conflict. Those who have dear ones in the armed forces are loyal witnesses that "wherever two or three are gathered together in my name, there am I in the midst of them."

Note that this can be adapted to include the use of *A Book of Remembrance*. In fact, the Congo woman's petition in the selection for March 12 (*World Day of Prayer*) might well be given a place in such a program.

Last month subscribers to *New Literature* received *Program Pointers* on using the *Book* in the devotional service. Copies are available on request.

## TIDINGS from the FIELDS

(Continued from page 111)

The Federated Church has set up its own Council with Rev. E. W. Thompson, a missionary from Japan, as executive secretary. Rev. Emory Andrews of the Japanese Baptist Church in Seattle is now established in Twin Falls and will work with Mr. Thompson, as will our Baptist missionary Esther McCollough. With such a devoted group of missionaries behind them, together with an Episcopal worker, the Christians cannot help but develop a vital life within the community. Results thus far have been most encouraging. With 40 per cent of the population in no religious category, there is a great field for work.

On Sunday evenings the church holds its vesper service, using ministers from surrounding communities as speakers. Sometimes a group will come to worship in the camp and usually they bring flowers, bulbs, or slips of plants. Mr. Fukuyama and Mr. Thompson are ar-

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ranging for deputation teams to go back to those churches in order to foster the friendliness already manifest. Christians are the only ones with enough perspective to be able to knit together all forces of goodwill in the situation and preserve lasting fellowship.

The next day we were on our way to catch a westbound train. Two families had been released for relocation and we rode 30 miles with them across the wintry Idaho des-

ert, in a canvas-covered truck—the only available way to leave Minidoka!

How many lovely things we took away with us to hold against our hearts for other hearts to feel. For always there was some little shrine of beauty in every one-room home; some wee green sprout growing perhaps from a carefully tended potato, a piece of sagebrush arranged in three-point Japanese fashion, a discarded bottle with a few minnows caught from the canal. And always there was the sound of hammer or saw as the task of creating homes out of the wilderness became a passion. Always, if one listened for it, there was some kind of song and children's voices raised in play. And there are spirits that have remained undaunted, minds that have found adventure even in suffering, hearts that know peace. These are they who have learned that "it is *really* better to light a candle than to curse the darkness." They need us who are outside, need us terribly, need to know that we hold them always in our great Fellowship of Faith. We must go on with the task until we have completed it, go on opening doors back into normal life, doors into schools and colleges, doors of Christian love and understanding.

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School Day at Colegio Bautista in Santa Ana, El Salvador, is a memorable occasion for the students and faculty of this institution. This year the program was woven around the central idea that in Colegio Bautista we do certain things that are characteristic of this School and that cause us to love it very especially. With this idea we worked out a series of tableaux which were presented by the different grades and high school courses, each representing some phase of work or play peculiar to this school. Forming part of the program was a tribute in verse, written by one of our teachers, and words of gratitude by a graduate of the class of 1927 who is now a nurse working for the United Fruit Company in Honduras. It was also the privilege of the school to extend to six of its recent graduates their

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diplomas in recognition of the B.A. degree. After the program the children enjoyed an hour of games and refreshments on the campus. An interesting remark, overheard regarding this program, was: "And what I liked best about it was that it was completely Christian."

During this program, another was in the making. We could almost smell the roast turkeys and other good things that the members of the Alumni Association were to enjoy that evening. The kitchen was a busy spot. The students of the junior class donned their aprons, for they were to serve the tables and thus do honor to the senior class. At the appointed hour, many alumni joined recent graduates in congratulating the out-going class. Some were teachers, others nurses; some were business men and others university students. All joined in singing the Alma Mater and each added his and her part to the jest and jollity of another reunion.—*Ruth M. Carr*, principal.

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**Baptist World Alliance Sunday***(Continued from page 105)*

reflect upon the abundant blessing bestowed upon our Baptist people and as we review the missionary story of modern times, to "expect great things from God," and to "attempt great things for God."


Our World Alliance Sunday must be a day of intercession. In many regions members of our faith and order must drain a bitter cup, either for the sake of the Name or as sharers in the calamities that have befallen their nation. Deeply and sincerely shall we enter into the fellowship of their sufferings and offer prayer on their behalf.

We urge specific intercession for our brethren in Russia. For many years we have known little of them and of their conditions; now the curtain is drawn aside, and we are informed that there are millions of Baptists involved in the heavy trials of their countrymen, and still

witnessing and working for Christ. We shall offer fervent petition with them and for them, and for all followers of Christ in Russia, that the strength and joy of the Holy Spirit may be theirs, that their labor for the Kingdom of God may be prospered exceedingly, that the blessings of a just peace may ere long be granted to them and to the whole world, and that the myriads of mighty Russia shall enjoy freedom and find fullness of life in fellowship with the Lord Jesus Christ. This new intercourse with the Russian Baptists will immeasurably deepen the significance of our Alliance Sunday in 1943.

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We plead that all praise and intercession shall be offered in the mood of penitence. The judgments of God are abroad in the earth. No nation or church is faultless in His sight. Our own acts and omissions have had something to do with the evils that have come upon us. It behooves us to draw near to God with sincere and true humility.

In the name of the Baptist World Alliance, we greet our brethren and pray that we all may be filled "unto all the fullness of God."

J. H. RUSHBROOKE, *President.*

W. O. LEWIS, *General Secretary.*

**BOOK REVIEWS***(Continued from page 103)*

*V Is for Victory*, by HERBERT LOCKYER, contains 11 sermons on the Christian's victories. (Zondervan; \$1.00.)

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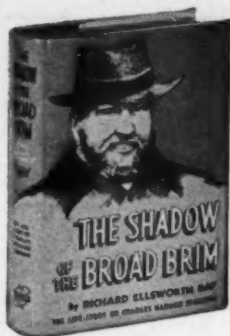
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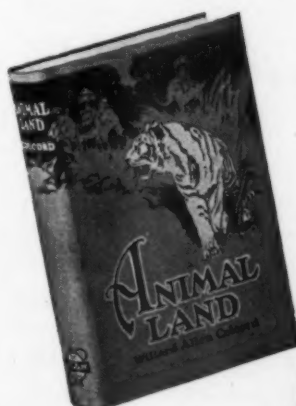
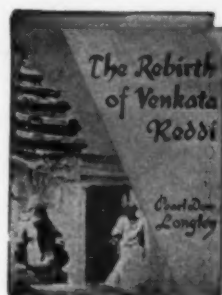
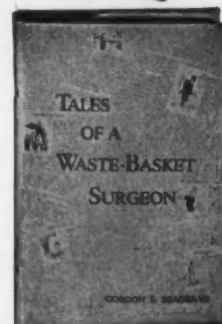
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Illustrations in this Issue

AMERICAN INDIAN: Students, 118.

AMERICAN NEGRO: Scenes and personalities at Negro colleges in the South, 74-81, 118.

BELGIAN CONGO: Children, 109.

CHINA: War devastation, 92; Children, 119; Narcotic hospital ward, 72.

INDIA: Medical missions, 119.

MEXICO: Cathedral, Mexico City, 87.

MISCELLANEOUS: Guild girls, 117, 119, 120; Army chaplains at Harvard, 106; Oxford Circle Defense Community, 107.

PERSONALITIES: Mattie G. Anderson, 83; John Oliveira, 96; Alberto Rembao, 85; W. S. Rycroft, 85; Ethel Cronkite and British Consul, 107; Rev. and Mrs. T. E. Tsiang, 108.

PHILIPPINE ISLANDS: Students, 119.

SOUTH AMERICA: Interdenominational book store, Buenos Aires, 84.

## THE LAST WORD

The following announcement is repeated here in case you missed seeing it on page 67

● Like all other periodicals, MISSIONS is feeling the effects of the war. There is delay in printing the magazine due to shortage of wire stitching of pages and shortage of man power caused by the draft. There are delays in post office deliveries due to war time congestion in the mails. The subscription office in New York works over time because of scarcity of temporary help. These and other conditions brought on by the war account for the lateness in the arrival of recent issues. MISSIONS is sure that its friends and subscribers will understand and that they will also have sympathy and patience. Everything possible is being done, but in spite of that some copies will be certain to arrive late. Blame it on the war!

# THE FELLOWSHIP OF THE RACES

THE EVANGELIZATION OF PEOPLE in the various racial and language groups in North America still remains one of the greatest missionary tasks of the churches in the Northern Baptist Convention.

## A LOYAL PEOPLE

THESE RACIAL AND BILINGUAL PEOPLE, deeply rooted in varying cultures, feel the tension of the present world crisis. In the midst of the strain their churches stand as sources of life-giving strength and fellowship. The bilingual church people of America, whether their traditions are Asiatic, European, or Latin American, have won the respect of American people because of their loyalty to our nation and its traditions and ideals.

## AN EMERGING LEADERSHIP

DURING THE PAST YEAR the bilingual work of the home mission agencies has been blessed by receiving many new leaders into its ranks. These young men have come to their work thoroughly prepared by both college and seminary training. With the added strain of the war they are manfully carrying forward the responsibilities assigned to them and are leading their own people to new victories in Christ.

## A CHALLENGING OPPORTUNITY

EVERY CONTRIBUTION to the unified denominational missionary budget, through local church envelopes or otherwise, helps to make possible the carrying forward of this work as well as other missionary projects at home and abroad.

**HERE ARE MISSIONARY OPPORTUNITIES WORTHY OF  
YOUR PRAYERS, YOUR GIFTS AND YOUR SERVICE**

*For information write to G. Pitt Beers, Executive Secretary,  
or to John W. Thomas, Secretary of the Department of Cities*

**The American Baptist Home Mission Society**

**212 FIFTH AVENUE**

**NEW YORK, N. Y.**



## Older City Churches Losing Strength + Growing Towns without Churches = ?

**T**HESE two conditions add up to the denomination's Number One Problem. Yet there *is* an answer. It lies in the Church Extension Reserve Fund.

This project has an importance far greater than might seem to be indicated by the small sum of \$250,000 to be raised this year. It affects the very foundations of our denominational life and the supporting base for our world-wide missionary structure.

Northern Baptists must face the fact that many of their older and long-established city churches are losing members and financial strength, as people move to the suburbs or into new communities around defense plants.

Where can we look for the leadership, the enthusiasm, and the financial support for our united work that was formerly supplied by these older churches? If we are wide-awake to our opportunities, we shall find them in the new towns and suburbs springing up all over America, where churches are badly needed.

But such support will not come of its own accord. We, as a denomination, must foster new Baptist churches in these towns — help them to become established — and if necessary lend them funds to erect church buildings as soon as the war is over and normal construction can be resumed.

Only in this way can Baptists go forward as a denomination and take their full part in building a Christian civilization. If we don't follow some such program, we will not only make no progress, but will actually lose ground with every year that passes by.

Think about it, pray about it, talk about it, and *do something about it!*  
Support

*The Church Extension Reserve Fund*  
of the

**NORTHERN BAPTIST CONVENTION**

152 Madison Avenue

New York City